

THE
CHRISTIANS
PROFESSION,
OR

*A Treatise of the grounds
and principles of Divinity, by way
of Question and Answer.*

In which all the chiefe grounds of
Religion are so plainly proved and ex-
plained by the Word of God, as that
*the meanest capacitie may by
reading understand the
same.*



*We have a most sure words of the Prophets, to the
which, ye doe well to take heede, 1. Pet. 1. 19.*

*And that thou hast knowne the holy Scriptures of a
child, which are able to make thee wise unto salvation,
through the faith which is in Christ Iesus. 2. Tim. 3. 15.*

¶ London, Printed by T. P. for
John Dener. 1630.

THE
CHRISTIANS
PROFESSION
OR

A Treatise of the grounds
and principles of Divinity, by way
of Question and Answer.

In which all the chief grounds of
Religion are plainly proved and ex-
plained by the Word of God, as far
as the most capable may be
able to understand the
same.



Not being a new or a novel
work, it is not to be
thought that it is a
novelty, but it is a
work of the same
kind as the former
one, and is intended
to be a continuation
of it.

London Printed by S. T. for
John Davis 1720.



TO
THE RIGHT WOR-

shipfull Sir *Iohn Shurley* Knight, one
of his Maiesties Iustices of peace for the
County of *Sussex*; and to the Lady *Dorothy*
his wife: together with the Right Worshipfull
Sir *Giles Ouersberry* Knight, and to the Lady
Anne his wife: *I. G.* wisheth increase

of sauing knowledge in this life, and the frui-
tion and enioyment of Eternall
glory in the life to come for
euer beereafter.

Right Worshipfuls, it behooueth all
people of what calling, state, or con-
dition soeuer, to giue all diligence
to acquaint themselves with the
will of God reuealed in his Word; and as with
the VVord of God in generall, so to know
God and our selues in particular, (according
to the word of God.) The want of the know-
ledge of which, is the cause of all errors, both
in iudgement and practise: neither is it suffi-
cient that we endeauour our selues to attaine to
the knowledge of the same in some measure, but

The Epistle Dedicatorie.

also that we indeauour to instruct others in the knowledge of the same, especially those whom God hath committed to our charge. Wherefore since it hath pleased the Lord in some measure to acquaint mee with his will reuealed in his word; and to call me to haue charge of those few of mine owne family, I indeauoured to instruct them in the word of God, according to the measure of knowledge which the Lord hath giuen me. And obseruing by experience, that a set forme of Catechising vpon the grounds of Religion was most profitable and lesse labour, I resolued with my selfe, to write downe at such times as I had best oportunitie, in regard of other imployments, the chiefe heads and grounds of Diuinity in the plainest manner and method that possibly I could deuise: not that I did either despise or disregard those Catechismes which are already printed & set forth by many reuerend and learned Diuines, in vsing of which I might haue saued that labour: but because I desired to haue all the grounds of Diuinity, not onely deliuered as neere as possibly may be, in the very words and phrases of the Scripture, and the quotations of the Scriptures for euery ground: but also that the words of euery Scripture should be written downe, which are pertinent to the prouing of euery grownd, with the explication of such things

The Epistle Dedicatorie.

things as might seeme to be darke and obscure to the vnderstanding of the meanest capacity : the which order I could not finde in any printed Catechisme; the consideration of which, moued me the rather to put my resolution into practise; the which I began long since, not hauing the least thought that euer it should haue come to the presse, as the Lord who is the searcher of all hearts knoweth. But when I had finished the same, it grew to a farre greater volume then I expected. Afterwards some of my friends that were conuersant at my house desired copies of the same in writing, the which I knew by experience, would bee both troublesome and tedious; yet being desirous to pleasure my friends in what I might, preferring a publike good before a priuate, I asked a Printer who was a friend of mine, whether hee thought he could haue the same authorized to be printed shewing him the coppie; he was desirous both to get it authorized, and to haue the printing of it. Whereupon I tooke aduice of some of my friends, whose iudgements I preferred before mine owne, shewing them the coppie, who gaue me encouragement concerning the same: then I gaue it into the Printers hand to get it authorized if Authority should thinke it fitting, although I confesse I did not expect that it would haue beene authorized: but how euer,

The Epistle Dedicatorie.

it was authorized contrary to my expectation :
and therefore I was willing to admit the same
vnto the presse , although I confesse that there
are many printed Catechismes set forth by many
reuerend learned men to whom I am farre infe-
rior, and whose workes are more learned and
eminent : yet considering of the great vse that
now at this present there is of Catechismes in
regard of the order of Catechising inioyned by
publique Authority ouer all England : And con-
sidering that diuers people are of diuers minds
and opinions , some liking and approouing of
one Catechisme, and some of another : And con-
sidering withall , that all people generally are
affected with new bookes, I aduentured to pre-
sent the same to publike view , hoping that it
will be profitable vnto some, and then I know,
I shall not lose my labour. Howsoeuer , I de-
sire that the ignorant may bee instructed
thereby: and that all in generall which reade the
same, may be furthered, built vp, strengthened
& confirmed in the truth, and armed against all
errors and false doctrine, the which my poore
labours, I make bold to dedicate vnto your
Worships: And although I confesse it may
seeme strange vnto your Worships, that I
should presume to present to you a Treatise of
the first principles of religion; whom God
hath indued with so great learning and wise-
dome

done, yet I was thereby the more encouraged thereunto, both because that I conceive that you are thereby the better able to iudge and discern of the matter contained in the same: and also because it is the glory of a wise man to passe by infirmities, as *Salomon* saith; and I was the rather moued thereunto because I desired to giue this testimonie of my true thankfulnessse for those testimonies of loue which I haue received from you, and especially vnto you right worshipfull in the first place vnto whom I am ingaged in a double respect; first, in regard of your ancient and long continued loue vnto my Parents; Secondly, in regard of the continuance of the same vnto their children, and vnto my selfe in particular. And especially for that first testimony of your loue, when you promised in my stead, that I should professe the Faith of Christ crucified; the which profession of my faith, I publikely declare in this treatise following vnto all in generall, and vnto your selfe in particular. Secondly, as a testimony of that vnfeined loue I beare vnto you all, and that not onely in regard of those outward bonds and ties of those many fauours received from you, and that naturall affection which I beare towards you, in that I was of a child brought vp among you, but principally in regard of your pious zeale and forwardnesse in Religion which

The Right Dedicatorie.

I have offered to both in you and your vertuous
Ladies. Thirdly, because I am perswaded
by observing your worships care in your fami-
ly, that you will make some good vse of the
same. Lastly, I presumed to dedicate the same
vnto your worships, and your Ladyes ioyntly
together, both because of that neere relation
that is betweene you, and also because of my
selfe being so much obliged vnto you, humbly
craving pardon for this my boldnesse; and hum-
bly suing that these my poore labours may find
acceptance: I commit both you and all of yours
vnto the blessing and protection of Almighty
God, vnto whom my prayers shall euer bee di-
rected for your continuall ioy and comfort in the
inioyment of all outward mercies, so farre as in
mercy hee shall see best for you; and for your
continuaall growth and increase in the apprehen-
ding and assurance of his free grace and fauour
here, and the inioyment of euerlasting glory for
euer hereafter; and so I rest

Your to commend in what

I may, L. G.

Ad

An Epistle to the Christian Reader.

Christian Readers, when I writ this Treatise, I never intended the same should come to publike view: I only intended the good of my owne private Familie, thereby indging my labours altogether unworthy of common view. But afterwards considering that a publike good is ever to be preferred before a private, and being publisht it might doe more good in the hands of many in one day, then in my owne private Familie in many yeares: I was moued through the importunity of some friends to present the same, resolving that it will meet with many exceptions and objections among many people, as alwaies the workes and labours of others going before haue done.

Wherefore Christian Reader, I thought good to acquaint you with such reasons as moued me to publish the same, and to remove such objections as I conceiue may bee made against the same. The first reason is, because of all those errors and con-
tentions

The Epistle

ventions which doe now so much abound, is ignorance of the grounds of Religion grounded upon the Word of God: Yee erre not knowing the Scriptures, Mat. 22. 29. And therefore we have cause to blesse God for that order of teaching enioyned by publike authority by way of Catechisme, that so people may thereby be the better instructed in the grounds and principles of Divinity; and that the publike Catechising may bee the more profitable; it is necessary that people doe acquaint themselves in private with such Catechismes as do most plainly by the Scriptures set forth the grounds and principles of Religion; and among the rest of Catechismes that are published, Christian Reader you shall not find your labour lost in the reading of this Catechisme, for this I dare presume that those that read the same with understanding, shall bee able to understand in some measure any ground of Religion that is taught by the Minister in publicke; which would be to no small profit both to the Minister and people. Secondly, because I have observed by experience that the more Ministers contend against those errors which doe now so much abound either in their Sermons or writings, the more they spread abroad: because such is the corruption of mans nature through pride, that the more hee is opposed in those errors which he maintaines the more strongly hee labours to defend them & spread them abroad. Whereby the peace and unity of the
Church

to the Reader.

Church is much broken and disturbed to the great
griefe and wounding of the soules of all Gods people,
and therefore I conceive that the best way both to
suppresse heresie, and to maintaine the peace and
unity of the Church, is positively to maintaine
those grounds of diuinity which are establisshed and
inioyned by publike authority, grounded vpon the
Word of God; for one contrary will expell another,
when light comes, darkenesse is expelled: and so
when the light of Gods Word is clearely set forth,
and shines in the Church, the darknesse of Popery
and all other errors will be dayly expelled: like as
it was with the Philistians Dagon, when the Arke
was set vp Dagon fel to the ground of himselfe. So
when Christ and his Gospell is set vp and maintai-
ned, who is the true Arke, then Dagon, all false Re-
ligion will fall downe to the ground; for nothing so
much ouer-throwes Sathan and his Kingdome.
For by the preaching of the Gospell Sathan is say-
ed to fall from Heauen like lightning; and there-
fore wee haue great cause to blesse God in that wee
haue those grounds of Religion grounded vpon the
word establisshed by publike authority, and inioyning
all the Ministers of this Land to teach and main-
taine the same, the which I could wish were not
too much neglected by many. For my owne part
thus loue that I beare to the truth of Gods Word,
and to the peace and unity of the Church, moued
me to cast in my Mite, desiring that it may bee a
meanes

The Epistle

meanes to stirre vp others who are farre more able, to cast in out of their treasures, that so the truth of Gods Word may be more cleared : the doctrine of the Church, the peace and unity of the same more defended and maintayned; the ignorant instructed, and errors suppressed, all of which by this meanes through the blessing of God may be effected. I take not upon me to teach any, but I onely shew my iudgement as an inferiour, not passing for the censure of any. It may be some will be ready to obiekt & say that this was a great deale of needlesse labour spent. For we haue no need of new Catechismes now seeing we haue so many Printed already made by worthy learned men : and seeing that there is publike Catechising in euery Congregation: to which I answer, I confesse that there are many publike Catechismes made by learned men: to whom I iudge my selfe farre inferiour, and yet I say that among all those varieties of printed Catechismes, you shal find this differing from all other in matter, method, or manner, if not in all : for I neuer yet saw two Catechismes that were iust alike in matter, method, and manner, although they were both concerning the same grounds, but how-euer, in this one thing it is different from all the Catechismes that euer I yet saw, namely in the manner of proving the grounds: for in all ordinary Catechismes the places of Scripture are onely quoted to proue the grounds, by reason whereof people that are not
acquain-

acquainted with the Scriptures, knowes not whether those grounds be agreeable to the word of God or no, and to turne to every prooffe is such a labour as that few will undertake the same. Wherefore to ease the Reader I have taken the more paynes not onely to quote the proofes of Scripture, but also to write them downe, framing every answer so neere as I could to the very wordes of my Text alleadged for the proving of the same, with explication of such things as are obscure: which labour I shall thinke well bestowed in writing so that it may bee profitable to the Reader. Agayne I conceive that there is the more need of Printed Catechismes in regard of that publike Catechising enjoyned by authority, that by reading inprivate they may bee the better able to understand the Minister in publike, and so shall the Minister profit the people with lesse labour in teaching in regard of often repeating of the same grounds: and indeed to speake truly it is the duty of every Maister or Governour of a Family to teach and instruct their owne Family in the grounds of Religion in their owne private Houses, and not leave all for the Minister to doe in publike: and because all are not able in regard of knowledge to instruct their Families of themselves, it is necessary that they get such Catechismes as are printed, in which the grounds of Religion are most plainly proved and set forth,

forth. And among many other Chatechismes as I conceive, you shall find this to bee one, by which you may benefit both your selues and your family; especially if you in reading marke and obserue what dependencie one thing hath upon another. But it may be some will obiekt and say, that this Chatechisme is too large, concerning too many things; for one thing is necessary to be knowne, which is God in Christ; and therefore what neede people trouble their heads to know so many things? To which I answer, That I freely confesse, that according to the words of Christ, Iohn 17. 3. This is life eternall, to know thee to bee the verry God, and whom thou hast sent Iesus Christ: the which are the maine things contained in this Chatechisme, for to know God aright, is to know him in his nature, in his Attributes, in the Trinity of persons, and in his workes. And to know Christ aright, is to know him in his Person, in his Natures, and in his Offices. And whosoever doth not in some measure thus know God and Christ, knowes neither God nor Christ, but meerely a fantasy of their owne braines. Neither could I well tell how to contract those grounds into a shorter volume; for sure I am that the gleanings which are left behind are more then the whole Croppe heere gathered together. Againe, I did so neere as possibly I could make
Christ

To the Reader.

Christ the maine subject of this Treatise: and that those that reade with vnderstanding, may plainly see by the drift and scope of the same; for all those things which go before the couenant of grace, concerning the fall of man, his miserie by reason of sinne, and the punishment thereof, serues to make man see how miserable he is without Christ. And all those things concerning the law, are to serue vnto Christ, as the ministry of Iohn Baptist going before to make way for Christ, Mat. 3. 3. and all the rest following, are either concerning the person of Christ, the two natures of Christ, the offices of Christ, or the Kingdome of Christ: so that Christ and his Kingdome are the mayne things contained in this Catechisme. Wherefore I desire not to write much in commendation of the same, but rather desire that the worke may prayse it selfe, wishing that the reader may finde as much benefit in reading as I found in writing; howsoeuer, I desire that it may bee accepted as a testimony of my loue vnto the truth, and the Church and people in which I liue; for whose sakes I haue improued that small talent which the Lord hath lent me, desiring that it may be to Gods glory, and his Churches good: which that it may so bee, I commend and commit both you and it vnto the blessing of almighty God, and rest yours in the Lord, I G.

Question



¶ A Table containing the chiefe heads
and Principall matters in this Treatise.

Concerning the Scriptures, and the Attri- butes of them.	pag. 1.
Concerning God.	pag. 5.
Concerning the Attributes of God.	ibid.
Concerning the Trinity of Persons.	pag. 6.
Concerning the Workes of God.	pag. 9.
Concerning the Decree of God, in generall.	ibid.
Concerning Predestination in speciall.	pag. 10.
Concerning Election with the cause and end there- of.	ibid.
Concerning Reprobation, and the end thereof.	ibid.
Concerning the Execution of Gods Decree.	pag. 12.
Concerning the Creation in generall.	ibid.
Concerning the Creation of Man in speciall.	pag. 14.
Concerning the parts of Man.	ibid.
Concerning the Dignities of man in his Creation.	pag. 15.
Concerning the Creation of the Angels in ge- nerall.	pag. 16.
Concerning the Nature of the Angels.	pag. 17.
Concerning their knowledge.	ibid.
Concerning their Power and Office.	ibid.
	Con-

The Table.

- Concerning Gods Providence, how farre it doth
extend. pag. 19.
- Concerning the Providence of God in the fall of
Men and Angels. pag. 21.
- Concerning the Fall of Man. pag. 22.
- Concerning Originall Sinne. ibid.
- Concerning the guilt and punishment of Sin. p. 23.
- Concerning the Extent thereof unto vs, the posteritie
of Adam, with the cause. pag. 24.
- Concerning Mans inability to helpe himselfe out
of that Condition. pag. 26.
- Concerning the Restoring of Man, and the meanes
thereof. ibid.
- Concerning the outward meanes in which God doth
reueale the three-fold estate of Man. pag. 28.
- Concerning the Law and covenant of Workes. ibid.
- Concerning the use of the Law to the Reprobate.
pag. 30.
- Concerning the use of the Law to the Elect. ibid.
- Concerning the use of it before calling. pag. 31.
- Concerning the use thereof to them after calling.
pag. 34.
- Concerning the giuing of the Law to Adam in In-
nocencie, with the cause. pag. 36.
- Concerning the giuing of the Law to the Israelites
in Mount Sinai. ibid.
- Concerning the Establishing of the Law by Christ.
pag. 39.
- Concerning the manner of the Preaching of the
Law.

The Table.

<i>Law.</i>	pag. 40.
<i>Also what Rules are to be observed for the understanding of the Law.</i>	pag. 42.
<i>Concer: the summe of the First and Second Table of the Law.</i>	pag. 43.
<i>Concer: the Gospell, or Covenant of grace.</i>	ibid.
<i>Concer: Christ, the substance of the same.</i>	p. 46.
<i>Concer: the Person of Christ.</i>	ibid.
<i>Concer: the Office of Christ.</i>	pag. 48.
<i>Concer: the Mediatorship of Christ and the parts thereof.</i>	ibid.
<i>Concer: the Priesthood of Christ, and the parts thereof.</i>	pag. 49.
<i>Concer: our Redemption, and the parts thereof.</i>	p. 51.
<i>Concer: Iustification, the first part of Redemption.</i>	ibid.
<i>Concer: the parts of Iustification.</i>	pag. 52.
<i>Concer: Sanctification, the second part of Redemption.</i>	pag. 54.
<i>Concer: the parts of Sanctification.</i>	pag. 55.
<i>Concerning the Intercession of Christ.</i>	pag. 57.
<i>Concerning the Kingdome of Christ.</i>	ibid.
<i>Concer: the greatnesse of Christs Kingdome, with the Nature of it.</i>	pag. 59.
<i>Concer: Faith, with the Definition of it.</i>	ibid.
<i>Concer: the Spirit with it's diuers workes.</i>	p. 62.
<i>Concer: the outward things in the Kingdome of Christ.</i>	pag. 63.
<i>Concerning the Ministerie of the Word.</i>	ibid.

The Table.

Concerning the Sacraments in generall.	ibid.
Concerning Baptisme.	pag. 63.
Concer: the Lords Supper.	pag. 67.
Concer: the censures of the Church.	pag. 69.
Concerning Prayer.	pag. 73.
Concer: the Lords Prayer.	ibid.
Concer: Fasting, with the kinds thereof.	pag. 84.
Concerning the Author of a Fast.	pag. 85.
Concer: the causes of a Fast.	pag. 86.
Concer: the parts of a Fast.	ibid.
Concer: the ends of a Fast.	pag. 88.
Concer: a holy Feast.	ibid.
Concer: the exercises for the day.	pag. 89.
Concer: the Persons belonging to the Administration of the Kingdome of Christ.	pag. 90.
Concerning the death of the Righteous and the wicked.	pag. 91.
Concerning what is common to both, and proper to each.	ibid.
Concerning the last Resurrection.	pag. 92.
Concerning the last Iudgement.	pag. 93.
Concerning the signes going before.	pag. 95.
Conce: the end of Christs comming to Iudgement.	pag. 96.
Concer: the Glorification of the Saints.	ibid.
Concer: Christs deliuering up his Kingdome to his Father.	ibid.
Concer: God being All in All.	pag. 97.

The Christians Profession.

Question.



*Herenpon ought Faith and true Religion to bee ground-
ded?*

Answer.

Vpon the written Word of God contained in the holy Scriptures of the old & new Testamen;^(a) And are built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the chiefe corner stone.

^a Ephe. 2. 20. Concerning the Scriptures, and the Attributes of them.

Qu. Who is the author of these holy Scriptures?

An. God himselfe, ^(b) Who at sundry times and in diuers manners spake in times past vnto the Fathers by the Prophets.

^b Heb. 1. 1

Qu. How came these Scriptures first to the Church from God?

An. By diuine inspiration, ^(c) All Scriptures is giuen by inspiration of

^c 1. Tim. 3. 16.

God: ^(d) Knowing this first, that no prophecy

^d 2. Pet. 1. 10

phesy of the Scripture is of any private interpretation, for the Prophecie came not in the old time by the will of man, but holy men of God spake as they were moued by the holy Ghost.

Qu. To what end were they giuen?

An. Perfectly to teach vs what to beleeue to saluation, & how to liue well.

*2.Tim.3.
16.*

(c) All Scripture is profitable for Doctrine, for reproofe, for correction, for instruction in righteousness.

Qu. Of what authority be these holy Scriptures?

Gal.1.8.

A. Of the highest authority, aboue all men or Angels; & therefore the authority of the Church, Councels, Fathers is far inferior therunto: (f) But though we or an Angell from heauen, preach any other Gospell vnto you, then that which we haue preached vnto you, let him be accursed.

Qu. What is the reason of this?

Isa.33.22.

An. First, because they are of God. Secondly, because they only, & not the Church nor any humane authority do bind the conscience: (g) For the Lord is our Iudge, the Lord is our Lawgiuer, the Lord is our King, he will saue vs.

Qu. Which be those bookes of the holy Scriptures?

An.

An. The Old and New Testament.

Qu. Which be those of the Old Testament?

An. The Law and the Prophets.

Q. Which be those of the Law?

A. The five booke of Moses called

Genesis.

Exodus.

Leuiticus.

Numbers.

Q. Which be those of the Prophets?

Deuterono.

An. Some are Historicall, Some Doctrinall, and some Propheticall, greater and lesser.

Histo.	}	Joshua.	}	greater	Isaiah.
		Judges.			Jeremiah.
		Ruth.			Ezekiel.
		1. 2. Samuel.			Daniel.
		1. 2. Kings.			Hosea.
		1. 2. Chron.			Joel.
		Ezra.			Amos.
		Nehemiah.			Obadiah.
		Hester.			Jonah.
		Iob.			Micha.
Doctr.	}	Psalms.	}	Lesser.	Nahum.
		Proverbs.			Habakkuk.
		Ecclesiastes.			Zephania.
		Canticles.			Haggai.
		Lamentati.			Zacharia.
					Malachi.

Qu. What be the Bookes of the new Testament?

An.

The Christians

An. Some are Historicall, some Doctrinall, and some Prophetickall.

Histo. of	Mathew.
Christ	Marke.
and the	Luke.
Apo-	Iohn.
stles.	Acts.
Doct.	Romans.
The E-	1. 2. Cor.
pistles of	Galathi.
Paul to	Ephesia.
the	1. 2. Thes.
Chur	The Au-
ches.	thor to
	the He-
	brewes.

Doct.

Pauls Epistles to particular Persons. { 1. 2. Tim.
Titus.
Philemon.

The small Epistles written by seuerall men { James.
1. 2. Peter.
1. 2. 3. Iohn
Iude.

{ The Revelations, which is Prophetickall.

Qu. How is it proved that these Scriptures are the word of God?

An. First, by the perfect concord and agreement betweene all the writings, notwithstanding the diuersity of persons, by whom, place where, times when, and matters whereof they were written.

Hebr. 4. 12. Secondly, the admirable force and maiesty that is in them; (h) For the word of God is liuely and mighty in operation, and sharper then any two edged sword, and entreth through, euen vnto the diuiding asunder of the soule and the spirit, and of the ioynts and

and the marrow, and is a discerner of the thoughts & the intents of the heart.

Thirdly, by the Spirits accompanying the same in the ministry thereof.

Hitherto of the Scriptures.

Qu. *What doe you consider of concerning God?*

An. *Four things.* { 1. His Nature. .
2. His Attributes.
3. The Trinity of persons.
4. His workes.

Qu. *What is God?*

Concerning God.

An. An eternall Essence that hath being of himselfe: (1) And God answered Moses, I AM that I AM. *Exo. 3.14.*

Qu. *Of how many sorts be his Attributes?*

An. Of two { 1. Incommunicable. *Concerning the Attributes of*
2. Communicable. *God.*

Qu. *What be the Attributes of God incommunicable?*

An. Two, { 1. Simplesnes of Nature.
2. Infinitenesse.

Qu. *What is that you call simplesnesse of Nature?*

An. It is an essentical property in God, whereby every thing in God is God himselfe, (2) God is Love. *1. Iohn 4.*

Qu. *What doe you consider of his infinitenesse?*

An. That is either in greatnesse or eternity.

Qu. What is his greatnesse?

An. It is an essentiall property in God, whereby he containeth al things, and is contained of nothing.

Qu. What is his infinitenesse in eternity?

An. It is an essentiall property in God, whereby⁽¹⁾ He is the first and the last.

Qu. What are the Attributes in God which are communicable?

An. Those which he doth communicate to others, as power, wisdom, mercy, and such like.

Qu. Are these in men or Angels, as they are in God?

An. No, in God they bee essentiall, in vs by participation; in him absolutely perfect, in vs imperfect: in him without measure, & in all fulnesse; in vs by measure: ^m of his fulnesse we receive.

Qu. What is further to be considered of concerning God?

Concerning
the Trinity
of persons.

An. The Trinitie of persons.

Qu. What is a person in Trinity?

Iob. 14. 16.

An. A distinct substance, hauing in it the whole Godhead⁽ⁿ⁾ In him dwelleth

Colos. 2. 9.

leth all the fulnesse of the godhead bodily.

Qu. What is the Father?

An. The first person in the Trinity who hath of himselfe begotten his son:
(^o) Thou art my sonne, this day haue I ^o *Psal.* 2. 7.
begotten thee.

Qu. What is the Sonne?

An. The second person in Trinity, eternally begotten of the substance of the Father: (^p) no man hath seene God ^p *Iohn* 1. 18.
at any time, the onely begotten sonne, which is in the bosom of the Father, he hath declared him.

Qu. What is the holy Ghost?

An. The third person in Trinity, proceeding eternally from the Father and the Son: (^q) But when the comforter shal come whom I wil send vnto our frō the Father, euen the spirit of truth which proceedeth of the Father.

Qu. Is euery one of the three persons the eternall God?

An. Yes, the Father is God: (^r) Grace ^r *Rom.* 1. 7.
and peace be with you from God the *Iohn* 17. 3.
Father. The Sonne is God, (^s) For vn- ^s *Isa.* 9. 6.
to vs a child is borne, and vnto vs a son is giuen, and the gouernment is vpon his shoulder, and he shall call his name

¹ Job. I. 1.

I. Job. 5. 20.

^u Act. 5. 3.

wonderfull, counseller, the mighty God. (1) In the beginning was the word, & the word was God. The holy Ghost is God. (u) then said Peter, Ananias, why hath Sathan filled thine heart that thou shouldest lie vnto the holy Ghost? Thou hast not lyed vnto men, but vnto God.

Qu. How are these three said to bee one?

An. They are one in beeing and Essence, but three persons and substances.

Qu. Every one of these being true Gods, are there more Gods then one?

¹ I. Cor. 8. 4, 6

Dent. 6. 4

(x) For though there be that are called Gods; yet vnto vs there is but one God.

Qu. What is the reason that these three are but one God?

¹ Job. 14. 10.

An. Because the godhead is communicable to all the persons, but the persons are not communicable. (y) Belieuest thou not that I am in the Father, and the Father is in me?

Qu. What are the personall properties?

An. In the Father to beget, in the Sonne to bee begotten; in the holy Ghost

Ghost to proceed from the Father and the Son; (2) No man hath seene God at ² Job. 1. 18. any time the onely begotten sonne of the father he hath declared him; (2) but ² Job. 15. 26 when the comforter the holy Ghost shall come, whom I will send vnto you fro the Father, euen the spirit of truth which proceedeth from the Father.

Hitherto of the Trinity.

Qu. What doe you consider concerning the workes of God?

An. Two $\left\{ \begin{array}{l} 1. \text{The decree of God.} \\ 2. \text{The execution of the decree.} \end{array} \right.$

Concerning the Decree of God in generall.

Qu. What is God decree?

An. It is the most perfect will of God, whereby he appointeth all things.

(b) In whom also we wre chosen, when ^b Ephe. 1. 11. we were predestinate according to the purpose of him which worketh all things after the counsell of his owne will.

Qu. What doe you consider of his decree?

An. Two $\left\{ \begin{array}{l} 1. \text{That it is generall.} \\ 2. \text{That it is speciall.} \end{array} \right.$

Qu. What is his generall decree?

An. It is that which is vniuersall of all

all things, from the beginning of the
^c *Act. 13. 28* world, vnto the end of the same : (^c)
 From the beginning of the world, God
 knoweth all his workes.

Qu. What is his speciall decree ?

An. It is that which is speciall and
 particular of some things, as men and
 Angels, called predestination : (^d)
 Whom he predestinated.

^d *Rom. 8. 30.*

Qu. What is Predestination ?

Concerning
 Predestina-
 tion in spe-
 ciall.

An. It is the decree of God con-
 cerning the eternall estate of men and
 Angels.

*Qu. What are the parts of Prede-
 stination ?*

An. Two, { 1. Election.
 2. Reprobation.

Qu. What is Election ?

Concerning
 Election,
 with the
 cause and
 end thereof.

^e *Ephe. 1. 4.*

^f *Rom. 9. 23.*

An. Gods eternall chusing or ap-
 poynting of certaine men and Angels
 to eternall life : (^e) He hath chosen vs in
 him before the foundatiō of the world :
 (^f) And that hee might declare the
 riches of his glory vpon the vessels of
 mercy which he hath appoynted vnto
 glory.

Concerning
 reprobation
 and the end
 thereof.

Qu. What is Reprobation ?

An. Gods eternall appoynting of
 some men and Angels to destruction.
 what

(s) What if God would to shew his wrath & to make his power knowne, suffer with long patience the vessels of wrath appoynted to destruction: (h) ^{1 Rom. 9. 22.}
 And a stone to stumble, and a rocke of offence, euen to them which stumble at the word, being disobedient, vnto the which thing they were euen ordeined:
 (i) For there are certaine men crept in ^{1 Iude 4.} which were of old ordeined to this condemnation.

Qu. What is the cause of this decree?

An. The will of God onely, (k) There- ^{1 Rom. 9. 18}
 fore he hath mercy on whom hee will, and whom he will he hardeneth.

Qu. When did this decree beginne?

An. It was before the foundation of the world was layd, therefore eternall: (l) He hath chosen vs in time be- ^{1 Ephe. 1. 4.}
 fore the foundation of the world.

Qu. VVhat is the end of his Election?

An. The prayse of his glorious grace: (m) Who hath predestinated vs ^{m Ephe. 1. 5, 6.}
 in him, to the praise of the glory of his grace.

Qu. VVhat is the end of his reprobation?

A. The prayse of his glorious Iustice:
 (n) God made all things for his owne ^{n Pro. 16. 4.}
 glory, euen the wicked for the day of wrath.

Qu.

Qu. *Can this decree be altered?*

An. No, but remaineth vchangeable, the same for euer; (o) Euery good and perfect gift is from aboue, and commeth downe from the Father of lights, with whom is no variablenes, neither shaddow of turning.

o James 1.
17.

Hitherto of the Decree.

Concerning
the execution
of Gods
Decree.

¶ Ephe. 1. 11
Daniel 4. 21

Qu. *What is the execution of the decree?*

An. The fulfilling of that which is decreed: (p) Who worketh all things after the counsell of his owne will.

Qu. *What are the parts of execution?*

An. Two, { 1. Creation.
2. Pronidence.

Concerning
the Creation
in generall.

Qu. *What is Creation?*

An. The giuing of the first being, forme, and quality to euery creature.

Qu. *What are the parts of Creation?*

An. Two, { 1. The rude Masse of the world,
wherein all things were con-
founded one with another.
2. The beautifull frame and
fashion of the world.

Qu. *Whereof was this rude Masse made?*

¶ Heb. 11. 3. An. Of nothing, (q) Through faith we vnderstand that the world was ordained

dained by the word of God, so that the things which wee see are not made of things that did appeare.

Qu. How was it kept and preserved?

An. By the holy Ghost: (1) And the earth was without forme and voyd, & darkenesse was vpon the deepe, and the Spirit of God moued vpon the waters. Gen. 1.1.

Qu. What doe you consider in the frame and fashon of the world?

An. Two things, { 1. The Elemens which are most simple substances.
2. The bodies wch are compounded of the Elements.

Qu. What are those Elements?

An. They are foure, { First, Fire.
Secondly, Ayre.
Thirdly, Earth.
Fourthly, Water.

Qu. What vnderstand you by the bodies compounded?

An. The rest of the creatures made of the vneuen mixture of the Elements.

Qu. How many sorts of creatures be there created?

An.

¹ Col. 1.16.

An. Two { 1. Visible.
2. Inuifible.

For by him were all things made w^{ch} are in heaven and which are in earth, things visible, & things inuifible.

Qu. How many sorts of visible creatures be there?

An. Two, { 1. Sensible. 2. Insensible.

Sensible, man : Insensible, al the rest of the creatures.

Concerning the Creation of man in speciall.

Qu. VVhat doe you consider in the creation of man?

An. Three things, { 1. His Parts. 2. His Sexes. 3. His Dignity.

Concerning the parts of man.

¹ 1. Thes. 5. 23.

Qu. How many parts be there of man?

A. Two, { 1. Body. 2. Soule.

(^t) And I pray God that your whole spirit & soule, & body, may be kept blamelesse.

Qu. VVhereof was the body made?

An. Of the dust of the ground, and therefore mortall. (^u) The Lord made man of the dust of the ground.

^u Gen. 2. 7.

Qu. VVhat is the Soule?

An. A spirituall substance, therefore immortall. (^x) And the Lord breathed in his face the breath of life, and man was made a liuing soule.

^x Gen. 1. 27.

Qu.

Qu. *Why is not the soule mortall?*

An. Because it was not made of any of the Elements; it being then free from composition, it is also free from decay and perishing.

Qu. *What are the diuers sexes?*

A. Two, { 1. Male. { (y) Then God *Gen. 1. 27.*
his Image, hee *Gen. 2. 22.*
2. Female. { created them
Male & Female

Qu. *What are the dignities?*

A. Two, { 1. To be made after Gods owne *Concerning*
Image. *the digni-*
2. To haue power and dominion *ties of man*
ouer the creatures. *in his Crea-*
tion.

(z) And God said, Let vs make man in our Image, according to our likenesse, and let them rule ouer the fish of the sea, & ouer the fowles of the heauen, & ouer the beasts, and ouer the earth, and euery thing that creepeth and moueth on the earth. *Gen. 1. 26.*

Qu. *What understand you by the Image of God?*

An. Perfection in knowledge and purity of nature, whereby man perfectly knew the will of his Creatour, and had power and ability perfectly to performe the same, whereby hee had fellowship and communion with God
his

his Creatour; so farre forth as was possible for the creature with the Creator. (a) And haue put on the new man which is renewed in knowledge after the Image of him that created him. (b) Put on the new man which after God is created in righteousness and true holiness.

^a Colo. 3. 10.

^b Ephe. 4. 24

Qu. *Were all men created in this estate of perfection, in knowledge and righteousness?*

An. Yes, because Adam was not made as a particular private person, but as a publike person, containing the stocke and roote of all mankind: in whose loynes all his posterity was contained. (c) Onely this I found, that God hath made man righteous.

^c Eccles. 7. 31

Qu. *What are the Inuisible creatures?*

Concerning
the Creation
of the
Angels in
generall.

An. The Angels.

Qu. *Of what did God make the Angels?*

An. Of nothing.

Qu. *What consider you of these Creatures?*

An. Foure things, {

1. Their Nature.
2. Their Knowledge.
3. Their Power.
4. Their Office.

Qu.

Qu. What is their nature?

An. It is not of any corporall matter but meerely spirituall and incorruptible. (d) Are they not all ministering ^{d Heb. 1.14} spirits?

Qu. What is their knowledge.

An. Three-fold.

1. Natural, for they be intelligent spirits in a farre higher degree then the spirit of man.

2. Experientall.

3. By reuelation.

Concerning
the nature
of the An-
gels.

Qu. What is their power?

An. It is very great, yet it is limited to doe onely what God will. (e) ^{Concerning their power and Office.} ^{e 2. Thes. 1.} Mighty Angels.

Qu. What is their Office?

An. Two-fold.

1. To defend, protect, and deliuer the righteous.

2. To destroy the wicked.

(f) The Lord sent his Angel to deli- ^{f Acts 12.} uer Peter out of prison from the hand ^{7. 8. 11. 15.} of Herod. (g) The Angell of the Lord ^{g 2. Kings.} went out the same night and smote in ^{19. 35.} the Campe of *Asbur*, an Hundreth Fourescore and Fiue Thousand.

C

Qu.

Qu. How many sorts of Angels bee there?

An. Good and Bad.

Qu. How were they created?

An. They were all made Angels of light.

Qu. How came some of them to bee bad?

An. Not by creation, but by transgression. (^h) The Angels which kept not their first Estate, but left their owne habitation, hee hath reserued in euerlasting chaines vnder darkenesse vnto the iudgement of the great day.

Qu. Wherby did God make all things?
^h *An.* By his Word onely. (ⁱ) By Faith wee vnderstand that the World was made by the Word of God.

Qu. In what Estate were the rest of the Creatures made and placed?

An. They were all made good and perfect in their kinde. (^k) And God saw all that hee made, and loe, it was very good.

Qu. What was the end of all the workes that God made?

An. His owne glory. (^l) For of him & through him, and for him are all things; to him be all glory.

Qu.

Qu. Did all the three persons create?

An. Yes, because all the works of the Trinity that are adextra from without, are common to them all, so that the Father did create, the Sonne did create, and the Holy Ghost did create. (^m) Let vs make man in our Image. (ⁿ) In these last dayes he hath spoken vnto vs by his Sonne, by whom also he made the world. (^o) The spirit of God or the Holy Ghost moued vp-
on the waters. ^m Gen. 1. 26
ⁿ Heb. 1. 2.
^o Gen. 1. 2.

Hitherto of the Creation.

Qu. What is prouidence?

An. A most wise disposing of all things to their proper and appoynted ends. *Concerning
the prouidence,
and
how far it
doth extend*

Qu. How far doth this prouidence extend it selfe?

An. First to all thinges both small and great. (^p) Are not two sparrowes sold for a farthing: and not one of them falleth to the ground without the prouidence of your Father?

Secondly, to matters of chance or accident. (^q) The lot is cast into the lap, but the whole disposing thereof is of the Lord. ^p Mat. 10.
^q Prou. 16.

^r Amos 3.

^r 1 Kings 21
25.

^r Gen. 45.8.

Thirdly, vnto actions of euill, though not as they are euill. (^r) Shall there be euill in a Citie, and the Lord hath not done it? (^r) Now therefore behold the Lord hath put a lying spirit in the mouth of all these Prophets, and the Lord hath appointed euill against thee. (^r) And *Ioseph* sayd to his Brethren, You sent me not hither; but the Lord sent me hither.

Qu. Is not God then the author of sinne?

An. Noe, for he that is goodnes it selfe, cannot bee the author of any thing but of that which is most perfectly good; and therefore doeth that well and iustly which the instrument doth ill and vnlawfully.

Qu. Is it not better to say these things are done by Gods permission then by his providence and appointment?

An. God permits nothing but that he willeth to be done, other permission there is none in God.

Qu. How doth Gods providence bring things to passe?

An. Sometimes by meanes, and ^r *Al.* 27.30 sometimes without meanes. (^u) By meanes the Lord saued *Paul*, and the rest

rest that were in the ship. (*) And recovered *Hezekiah* of his sicknesse by meanes, applying the plaisters of dried figs to the sore. (y) Without meanes *Dent. 8. 4* when he caused the Children of *Israel* to passe through the Wildernesse, and their garments nor their shooes waxed old.

Qu. Of what thing chiefly is this providence?

An. Of men and Angels.

Qu. What of them especially is to be considered? *Concerning the providence of*

An. The fall of both, and restoring of some men. *God, in the fall of man and Angels.*

Qu. What doe you consider of the fall of man?

An. Two { 1. The causes of the fall. things. { 2. The fall it selfe.

Qu. What are the causes of the fall?

An. They are { Without man. either. { Or in man.

Qu. What are the causes without man?

An. Two. { 1. Principall as the diu- uell. { 2. Instrumentall as the Serpent.

Qu. What are the causes in man?

An. Two } 1. The outward senses
2. The inward affection.

Qu. What was the fall it selfe?

Concerning
the fall of
man.

An. A voluntary transgression of that law which God gaue man, from whence came originall and actuall sinne.

Qu. What is originall sinne?

Concerning
the originall
sinne.

An. A priuation of originall purity, and a corrupting of the powers and faculties of nature.

Qu. How is originall sinne called in the Scriptures?

^aRom. 6. 6.

A. (^a) The old man, concupiscence, sinne that dwelleth in vs, the body of sinne. (^a) The law of the members.

^aRom. 7. 20

23.

When doth this originall sinne begin?

^bPsal. 51. 5.

An. In the very conception, (^b) Behold I was conceived in sinne.

Qu. What is actuall sinne?

^c1 Iohn 3. 4

An. It is the breaking of the law of God either in thought, word, or deed. (^c) Sinne is the transgression of the law.

Qu. Are all finnes equall and alike?

An. All finnes are damnable, euen the least e uill thought, and yet are pardonable,

donable, except the sinne against the Holy Ghost. (d) Wherefore I say vn-^{d Mat. 12.} you, euery sinne and blasphemie shall ^{31.} bee forgiuen vnto men, but the blasphemy against the Holy Ghost shall not be forgiuen vnto men.

Qu. What followed sinne?

An. Two { 1. Guilt.
things. } 2. Punishment.

Qu. What is guilt?

An. It is the desert of sinne whereby the Creature becometh subiect to the wrath and punishment of God.

Qu. What doth this guiltinesse worke in the person guilty?

An. It doth worke accusations and vnquietnesse in the mind. (e) Their^{e Rom. 2. 15.} conscience also bearing witnesse, and their thoughts accusing one another.

Qu. What is the punishment of sin?

An. It is all euill both in this life, and in the life to come.

Qu. What are the euils in this life?

An. Two-fold, first vpon the soule, ignorance, darkenesse of mind, hardnesse of heart, pronenesse to sinne. (f) ^{Eph. 4. 18.} Hauing their cogitation darkened, and ^{19.} being strangers from the life of God through the ignorance that is in them,

because of the hardnesse of their harts, hauing giuen themselues vnto wantonnesse to worke all vncleannesse euen with greedinesse. Secondly, vpon the body all calamity and misery both in goods and name, as it is largely set forth in the 28. *Deuteronomie*. The Lord shall send vpon thee cursing, trouble, and shame in all that thou fettest thine hand to doe, vntill thou bee destroyed.

Qu. *What is the euill in the life to come?*

An. Euerlasting destruction of body and soule in hell. (s) For the wages of sinne is death.

¹ Rom. 6. 23.

Qu. *Did this sinne, guilt, and punishment rest in Adam, and extend it selfe no farther?*

An. It did not rest in him, but spread it selfe vnto all his posterity. (h) Wherefore as by one man *Adam* sinne entred into the World: and death by sinne; and so death went ouer all men, forasmuch as all men haue sinned, and by one man disobedience many were made sinners.

¹ Rom. 5. 12.

19.

Concerning
the extent
thereof vnto
all the
posterity of
Adam with
guilt.

Qu. *Why should the posterity of Adam bee guilty of the sin they neuer committed?*

An.

An. Because all man-kinde was in Adam's loynes when he sinned, (i) As ^{1 Heb. 7.8.} in Abraham, *Leuie* is said to haue payed tithes to *Melchisedec*; so that it was committed in their natures, though not in their persons, and therefore they sinne.

Qu. What followes upon this?

An. That by propagation from the last Parents all are partakers of the transgression of their first Parents: and of the guilt and punishment both temporall and eternall, and so are all borne Children of wrath, and fire-brands of hell.

Qu. Is not God vniust in so seuerer punishment of that one sinne of Adam, that all his posterity perish as hath beene shewed?

An. No: because such is the infinite pure righteous nature of God that hee must needs curse and abhorre the creature that is defiled with sinne, all sinne is committed against an infinite God; and therefore in iustice deserueth an infinite punishment. (*) He ^{1 Habak. 1.} is of purer eyes then to behold iniquity. 13.

Qu. Can man no wayes by no meanes help

helpe himselfe out of this miserable condition?

An. No, but still runne themselves deeper into condemnation.

Concerning mans inability to helpe himselfe out of that condition.
Qu. Hath God then appointed that all men should everlastingly perish in this miserable condition?

An. No, God hath appointed to glorifie the attribute of his mercy in the saluation of some, as well as to glorifie the attribute of iustice in the condemnation of others.

Qu. What is the restoring of man?

An. It is a deliivering of all the Elect from the Estate of sinne and misery, and a restoring them to a farre better Estate then euer they had in *Adam*.⁽¹⁾ For if through the offence of one man, ny be dead, much more the grace of God and the gift by grace which is by one Man Iesus Christ, hath abounded vnto many.

Concerning the restoring of man and the meanes thereof.

¹ Rom. 5. 15.

Qu. What is the way which God hath appoynted for his Elect to attayne to this new estate and condition?

An. Onely Iesus Christ apprehended by Faith. ^(m) Iesus said, I am the way, the truth, and the life.

^m Joh. 14. 6.

Qu. How doth that appeare?

An.

An. Because the Scriptures sheweth that the Fathers before the Law, and vnder the Law, and vnder the Gospell were by this way onely iustified and saued. (ⁿ) And *Abraham* beleeued the Lord: and hee accounted that to him for righteousness. (^o) *Iesus* Christ yesterday, and to day, the same also for euer. ⁿ Gen. 15. 6. ^o Heb. 13. 8.

Qu. *Haue not the Angels some part in this restoration by Iesus Christ?*

An. No.

Qu. *Why did it not belong vnto them also?*

An. First, because the promise of restoring was made onely vnto man and not vnto them. (P) The seed of the woman shall break the head of the serpent. Secondly, because this restoration was wrought in the nature of man and not in the nature of Angels. (Q) For he in no sort tooke the nature of Angels, but hee tooke the seede of *Abraham*.

Qu. *What are the outward meanes in which God doth ordinarily reueale and make knowne effectually vnto man this three-fold Estate and condition which we haue before set forth?*

An.

Concerning
the out-
ward
meanes in
which God
doth reueal
the three-
fold estate
of man.

An. The Word of God.

Qu. What are the parts of the Word of God?

An. Generally they be two.

Qu. Which be they?

An. First, the Law called the Couenant of workes. Secondly, the Gospell commonly called the Couenant of grace, or new Testament.

Qu. Which is that you call the Law or Couenant of workes?

An. The decalog or Ten Commandements, commonly called the Morall Law.

Qu. What doth the Law or Couenant of workes require?

An. Perfectly to keepe and performe all thinges which it requireth, both for matter, and manner, vpon paine of the curse and wrath of God, for the least breach of the same, either in thought, word, or deed. (1) Cursed is euery one that continueth not in all thinges which are written in the booke of the Law to doe them.

Gal. 3. 10.

Qu. Is any man now able thus perfectly to keepe the Law?

An. No man is now able perfectly to keepe the Law, but continually break the

the same both in thought, word, and
deed. (1) In many thinges wee sinne. ^{1 Iob. 1. 8.}
(1) And all the thoughts and imagina- ^{Gen. 6. 5.}
tions of mans heart were onely euill
continually.

Qu. Is not God vniust in giuing such
a Law to man as hee is no wayes able to
keepe?

An. No: because God did giue
man power and ability to keepe it in
his first Creation; and in that hee is
not now able to keepe it, the fault is
from himselfe, and God is iust in that
hee requireth but his owne. (u) One- ^{Eccle. 7. 38}
ly this haue I found that God made
man righteous: but they haue sought
many inuentions.

Qu. Seeing man is not now able to
keepe the Law nor cannot bee iustified
by it: is there then no more vse of the
Law?

An. Yes, the Law is still of great
vse in the Church of God. (x) And ^{1 Tim. 1.}
wee know that the Law is good, if a
man vse it lawfully.

Qu. Of what vse is the Law?

An. The Law is of great vse both
to the reprobate and to the Elect.

Qu. Of what vse is the Law to the

Re-

Reprobate?

*Concerning
the use of
the Law to
the Repro-
bate.*

*1 Rom. 2. 15.
16.*

An. First, that they may iustifie God in their owne consciences, in his pronouncing of the sentence of death and condemnation against them. (1) V Which shew the effect of the Law written in their hearts, their consciences also bearing witnesse, and their thoughts accusing one another, at the day when God shall iudge the secrets of men.

*21 Tim. 1. 9
10.*

Secondly, to bee as a hooke or bridle to keepe in, curb or restraints their violent corruptions from breaking forth, that so bloud may not touch bloud. (2) Knowing this that the law is not giuen vnto a righteous man, but vnto the lawlesse, disobedient, to the vngodly, and to sinners, to the vnholly, and to the prophane, to murderers of Fathers, and Mothers, to man-slayers, to whoremongers, to buggerers, to to lyars, to periured.

Qu. *Of what use is the Law to the Elect?*

*Concerning
the use of
the Law to
the Elect.*

An. It is two-fold, first before their calling.

Secondly, after their calling.

Qu. *Of what use is the Law to the Elect before their calling?* *An.*

An. First to discouer vnto them their lost miserable estate by nature, by reason of sinne as well as others. (a) Now wee know that whatioeuer the Law saith, it sayeth to them that are vnder the Law that euery mouth may bee stopped, and all the World guilty before God. *Concerning the use of it to them before calling.* ^a Rom 3.19.

Secondly, to aggrauate their sinnes. (b) But sin took occasion by the Commandement. (c) For by the law cometh the knowledge of sinne. (d) And I had not knowne sinne except the law had sayed thou shalt not lust. ^b Rom. 7.11. ^c Rom. 3.20. ^d Rom. 7.8.

Thirdly, to kill them and slay them, that so they may receiue the sentence of death in themselues. But sinne, that it might appeare sinne working death in mee, (e) by that which is good, that sin might bee out of measure sinfull by the Commandement. (f) I was once alieue without the Law, but when the Law came, sinne reuiued, and I dyed. ^e Rom. 7.13. ^f Rom. 7.9.

Fourthly, to bee a Schoole-maister to driue them to Christ. (g) Wherefore the Law was our Schoole-maister to bring vs vnto Christ. ^g Gal. 3.24.

Qu.

Qu. Hath the Law this power in
it selfe to worke these effects?

An. No: the Law in it selfe is a
dead letter, but the Law is a meanes
or an instrument which God vseth, his
spirit being the efficient accompanying
the same, working these effects. ^(h)
The spirit shall convince the World
of sinne; that is, the Spirit of G O D,
without man, the Law being the ordi-
nary instrument.

Qu. Are all the Children of God
convinced alike by the Law, of their lost
condition?

An. All those that live vnder the
meanes being capable, are convinced
alike for quality: that is, they all see
themselves, and feele themselves all
lost in *Adam*, and borne Children of
wrath; but not alike in quantity, mea-
sure, or degree: as doth appeare by
the example of *Zacheus*, and *Lydia*,
whom for ought wee finde were no-
thing so deeply convinced by the law
as others of whome we reade, as the
three thousand that were convinced at
Peters Sermon; and the Iaylor & the
like, and yet no doubt but they were
truly convinced.

Qu.

Qu. What may bee the reason of this difference?

An. I conceiue chiefly, because the Lord by his Spirit will not be tyed vnto any ordinary course or meanes: But worketh where, when, and after what maner he will; because the Lord will not alwaies haue man to render a reason of all his works: (1) The wind *Joh. 3.8.* bloweth where it listeth. Againe it may bee in regard of those secret seeds of grace which God bestoweth vpon his Children euen in their infancie, ordinarily in Baptisme; Now in some, these seedes doe begin to spread forth, and to bee expressed euen in their very child-hood: so that they begin to haue some measure of apprehending of Gods free grace bestowed vpon them in their Baptisme before they goe on in a custumed course of sinne; but contrariwise, the seed of grace which many receaued in their Baptisme lyeth hid a long time before it breake forth and manifest it selfe; and they goe on a long time in a custumed course of sinning, by reason whereof when they come to bee convinced, they are ordinarily stroken with amore deeper ap-

prehension of their misery by reason of sinne, questioning whether God euer did or euer will bestow any mercy vpon such miserable sinners as they are.

Qu. Of what vse is the Law vnto the Children of God, after their calling?

Concerning
the vse
thereof to
them after
calling.

^k Rom. 7.15

An. First, to stirre them vp to thankfulness vnto God, for deliuering them from so great a bondage. (^k) I thanke GOD through Iesus Christ my Lord.

Secondly, to beate downe their sence, and reason, and pride by the seuerity of the same, that so they may not rest in their owne way of workes, for sence and reason knoweth no other way to life but workes; And therefore when the young man, the great Ruler, came running vnto *Christ* saying, good Maister, what shall I doe that I may haue eternall life; all his learning, wisdom, and reason knew no other way to life, but by doing. (^l) That way his wisdom and reason directed him. Wherefore Christ, that his high thoughts of his wisdom and reason might bee confounded and brought downe, sets him such a taske as hee knew full well hee was no wayes able

^l Mat. 19.
16.

to

to doe. (m) If thou wilt enter into life
keepe the Commaundements; Now ^{m Mat. 19.}
this way of workes is so naturall that ^{17.}
the Children of God after they are
come to Christ haue much adoe to de-
ny themselues, & all their works, and
therefore to that end they haue conti-
nuall vse of the Law.

Thirdly, to drine them more and
more out of themselues that they may
cleaue close vnto Christ: and this it
doth by the curse and terrours of the
same: and this as I conceiue was prefi-
gured (n) by the Lords hanging of ^{n Gen. 3. 24.}
the blade of a glittering sword shaken
to keep the way of the tree of life; for
although the Lord had reuealed vnto
man a new way vnto life and happines
which was onely by beleeuing GODS
promise concerning Christ the seed of
the Woman to breake the head of the
Serpent, yet man naturally wise, & in-
clined to rest and seeke for life in the
old way of workes, and therefore it is
probable that the Lord knew that ~~Ad-~~
~~am~~ would bee ready to thinke that as
hee losse life by the eating of the Tree
of knowledge of good and euill, that
so by the eating of the Tree of life hee
D 2 might

might come to life againe: And therefore the Lord hung a glittering sword to drine him off from that way, that so hee might bee druen to Christ that new and liuing way which God had reuealed them.

Qu. When was this Law giuen?

An. First, it was giuen by the Lord to Adam in the estate of innocency, and in him to all his posterity.

• Exod. 10. Secondly. (°) It was giuen by God himselfe vnto the children of Israel in Mount Sinai.

• Exod. 15.
21.

Concerning
the giuing
of the Law
to Adam in
innocency
with the
cause.

• Rom. 2.15

Concerning
the giuing
of the Law
to the Isra-
elites in
want.

• Heb. 12.

18. 19. 10.

21.

Thirdly. (p) It was giuen by Moses from the Lord vnto the children of Israel.

Qu. How was the Law giuen by the Lord to Adam in innocency?

An. By writing in it his heart. (°) Which sheweth the effect of the Law written in their hearts.

Qu. How was the Law giuen by the Lord vnto the Israelites in Mount Sinai?

An. By voyce in thunderings and lighenings, and the sound of trumpets in a terrible manner. (°) For yee are not come vnto the Mount that might not bee touched, nor vnto burning fier, nor to blackenesse and darkenesse &

tem-

When Law was

tempeſt, neither vnto the ſound of a trumpet, & the voyce of words which they that heard it excuſed themſelues that the wordes ſhould not bee ſpoken to them any more, for they were not able to abide that which was commanded, yea though a beaſt touched the Mountayne it ſhall bee ſtoned or thruſt through with a dart: and ſo terrible was the ſight which appeared, that *Moses* ſayd, I feare and quake.

Qu. How was the Law giuen by Moſes from the Lord to the Children of Iſrael?

An. It was giuen in two Tables of of ſtone which were to be put into the *Arke*, and ſo to bee deliuered vnto the children of Iſrael. (1) And the LORD ſayd vnto *Moses*, write thou theſe wordes: For after the tenour of theſe wordes I haue made a couenant with thee, and with Iſrael. (2) And in the Ark thou ſhalt put the teſtimony which I will giue thee; and hee writ in the tables the wordes of the couenant, euen the ten commandments. Exod. 24.
26. 27.
Exo. 25. 21

Qu. Why was the Law giuen at the firſt, written in the heart of man?

An. Firſt, that the Law might be

known vnto all men by the light of nature.

u Rom. 2. 14
15.

Secondly, that therby all men might be left without excuse. (*u*) For when the Gentiles which haue not the Law doe by nature the thinges contayned in the Law, they are a law vnto themselves which shew the effect of the law written in their hearts, their conscience also bearing witnes, and their thoughts accusing one another.

Qu. Why was the Law giuen by the Lord vnto the Israelites in such a terrible manner as hath beene shewed?

12 Corinth.
3. 9.

An. To fright and terrifie man therby, that so hee might not dare to rest in the same for life and saluation, and therefore the Apostle sayeth, (*x*) That it was the ministry of condemnation euen to condemne them that were vnder it.

Qu. Why was the Law giuen by Moses from the Lord written in tables of stone, and put into the Arke?

1 Gal. 3. 12.

An. Because in that hee was a type of Christ the mediator, who was the true Arke in whom the Law was to be perfectly kept. (*y*) And it was ordaind by Angels in the hand of a mediator.

diator. (2) Now wee haue such a me- ^{1 Heb. 8. 1. 2}
diator as is a minister of the sanctuary,
and the true tabernacle, or Arke, which
the Lord pight, and not man.

*Qu. In what manner was the Law
giuen to the Israelites?*

An. It was deliuered with many
legall promises & threatnings annexed
thereunto, as doth appeare at large in
the 27. & 28. Chap. of *Deuteronomie*,
which was the pedagogie or schoole-
maistership of the same, which was to
make them long and groane for the
comming of the *Messias*, at whose
comming this pedagogie was to haue
an end, so that it was proper to the
Iewes only.

*Qu. What other Lawes were giuen to
the Iewes?*

An. Diuers ceremonies which
was to tipe out and set forth Christ to
come, who was their Gospell, which
ceremonies were to haue an end when
Christ the substance was come; and
therefore were proper to the Iewes.

*Qu. Is not the morrall Law aboli-
shed by Christ, nor no part of the same,
after men are brought vnto Christ by
Faith?*

An. No : the Morall Law nor no part of the same is abolished by Christ, neither by his comming in the flesh in generall, nor yet by his comming to dwell in mens hearts in particular: hee only translates them that beleue from vnder that Couenant & bringeth them vnder a new : but leaue the first standing in his full force and power. (2) Thinke not that I am come to destroy the Law, but to fulfill it ; for verily I say vnto you, till heauen and earth perish one iot or one tittle of the Law shall not escape till all thinges bee fulfilled.

* Mat. 5. 17.
18.

Qu. How is the Law to bee preached vnto men ?

Concerning
the manner
of the prea-
ching of the
Law.

An. First, to shew vnto men what a pure & perfect estate they once had by their creation, when they had power and ability perfectly to keepe such a most pure and perfect Law.

Secondly, to shew and discover vnto men their corrupt, lost, miserable estate and condition by reason of sin.

Thirdly, to shew and discover vnto men the pure righteous nature of God by the purity of his most pure & righteous law, which he must haue perfectly

fectly kept, or else he cometh to iudge and condemne men. (b) For hee is a ^{b Exod. 34.7} God that cannot quit the guilty.

Qu. Seeing men in themselves are now no wayes able to keepe the Law, are they not to bee commanded and exhorted to doe the Law, or the things contained in the Law?

An. First, the law is to be preached or vsed by the Magistrate politically to curbe, bridle, restrayne, and keep in the vnruly corruptions of grosse wicked men, by the threatnings and terrors of the same.

Secondly, the law is to be preached vnto men that are ciuill, or outwardly religious being in the estate of nature, perfectly to be done vpon paine of the eternall curse and wrath of God; that so they may not rest in that their way of workes, nor in their indeauours & desires to keepe the law, but that they may be wearied and tyred in their condition, that so they may haue that preparatiue disposition being robbed and spoiled of all: that so way may be made for Christ; And this was the end of Christs preaching the law to the rich yong man that came to him. (c) ^{c Mat. 19. 17.} Keep the

the commandements.

Thirdly, men that are brought vnto Christ are to be exhorted & stirred vp by the ministry of the Word, to walke in the matter of the law out of loue and thankfulnessse vnto Christ, to shew forth & declare the truth of their faith before men. (d) Let your light so shine before men that they may see your good workes, and glorifie your Father which is in heauen.

Mat. 5. 26

Qu. What rules are to bee obserued for our better understanding of the Law?

An. First, that in euery commandement there is a figuratiue speech wher by more is commaunded or forbidden then is named.

Concerning what rules are to bee obserued for the understanding of the Law?

Secondly, that in euery commandement there is two parts, affirmatiue, and a negative, whereof one is expressed, and the other is implied.

Thirdly, that whatsoever euery commandement commands or forbids, it commands and forbids all meanes and occasions thereunto.

Fourthly, that the law is spirituall, and therefore it bindes the spirit of man, or inward man, so that the least motion of the heart is a breach of the same.

same.

Qu. Why is euery commandement set out in the second person, and singular number, Thou?

An. That euery particular person may know that God speakes to him or her in particular, as it were by name.

Qu. How is the Law diuided?

An. Into two Tables, the First & Second.

Qu. What is the summe of the First Table?

c Mat. 22.

An. (c) Thou shalt loue the Lord thy God with all thine heart, with all thy soule, and with all thy might.

37.

Concerning the summe of the first

Qu. What is the summe of the Second?

and second table of the Law.

An. (f) It is like vnto the First, Thou shalt loue thy Neighbour as thy selfe: On these Two commaundements hangeth the whole law and the Prophets.

f Mat. 22.

39-40.

Hitherto of the Law or Couenant of workes?

Qu. What is the Gospell or Couenant of grace or new testament?

Concerning the Gospell or couenant of grace.

An. It is, that God will freely giue eternall life through Iesus Christ to all his

⁸ Ezek. 16.
6.8.

^h Iere. 31. 32

ⁱ I Iob. 5. 11

his Elect. (s) I saw thee in thy bloud; and I sayed vnto thee, Liue, yea I swore vnto thee, and entred into a couenant with thee, and thou becamest mine. (h) And in those dayes sayth the Lord, I will make a new couenant with the house of Israel, and with the house of Iacob. (i) And this is the record, that God hath giuen vs eternall life, & this life is in his Sonne.

Qu. Why was this couenant of grace giuen?

^r Rom. 8. 3.

An. Because. (k) The couenant of workes cannot by reason of the infirmity of mans flesh giue life to any.

Qu. When was this couenant of grace giuen?

ⁱ Gen. 3. 24.

An. It was first giuen so soone as Adam was fallen, though darkely in these wordes: (l) The seed of the woman shall breake the head of the Serpent; afterward renewed to Abraham in a more plainer manner; and so from time it was more dearly reuealed euen vntil Christ came in the flesh, by whom it was fully reuealed and made knowne.

Qu. Is there no condision requyred on mans part in this couenant?

An. No : because then should it not

not be freely giuen by grace. (m) And ^{m Rom. 3. 24} are iustified freely by his grace.

Qu. Did not the Lord require a condition in his covenant made with Abraham in these wordes, Walke before mee, and be thou perfect?

An. No mans walking with God in workes can be any condition of that couenant, because then it should bee partly by works: so that by those words walke before me and be thou perfect, we are to vnderstand Abrahams walking the life of faith, by liuing of which life in belieuing Gods promise, his perfection did consist.

Qu. Is not faith then a condition of this new couenant of grace?

An. No, Faith is no condition required on mans part, but rather a disposition or power of receiuing and laying hold of the couenant which God freely giueth vnto man: so that there is nothing required on mans part to bee done, but onely to receiue that freely which God freely giueth: and that power which he hath to receiue, cometh not by his owne industry, strining, labour, or paines, but it cometh meerely, and alone from the
grace

Ephes. 2. 8. grace of God. (n) For by grace are ye
 saued through faith, and that not of
 your selues, it is the gift of God.

Qu. What is the substance of this
 new covenant?

Concerning *An.* The second person in the Tri-
Christ the nity Christ Iesus the only son of God.
substance of
the same.

Qu. What doe you consider in Christ?

An. His Person and his Office.

Qu. What consider you in his Person?

Concerning *An.* His Godhead that maketh his
the Person person far to excell in power and dig-
of Christ. nity either men or Angels.

Qu. What consider you in his God-
 head?

An. That hee is the onely Sonne of
 God his Father, coequall with his Fa-
 ther, and the Holy Ghost.

Qu. What consider you of his Man-
 hood?

° Heb. 2. 6. *An.* (o) That the diuine nature took
 to himselfe a reasonable soule and bo-
 die.

Qu. Was there no change of these two
 natures one into another nor any mixture
 of them?

An. There was no change of the
 natures themselves, nor of their essen-
 tiall properties: but these two natures
 were

were vnited in one person, yet distinguished in substance, and properties, & actions.

Qu. Why must Christ be man?

An. First, because hee might bee fit to die.

Secondly, because by man the sinne was committed, and therefore by man the recompence must be made, the Iustice of God so requiring.

Qu. Why must Christ be God?

An. That he might bee able to ouercome the infinite sufferings which he suffered for man.

Qu. When were these two natures vnited?

An. From the first moment of Christs conception in the wombe of the Virgin *Marie*.

Qu. What is the vse of the coniunction of these two natures?

An. That the Manhood of our Sauiour Christ being personally vnited to the Godhead, the obedience of Christ might be of infinite merit as being the obedience of God.

So much of the Person of Christ.

Qu. What is his Office?

An.

An. Mediatour.

Qu. What Name is given unto him in regard of his Office?

An. Christ.

Qu. What doth this Name signifie?

An. Annointed.

Qu. How many Mediatours bee there?

P 1 Tim. 2. 5 *An. Onely one Christ Iesus. (P)*
There is one Mediatour between God and man, which is the Man Christ Iesus.

Qu. Why must Christ alone be Mediatour?

An. Because Christ alone did partake both of the nature of God & man which is of absolute necessity for him that should be a Mediatour betweene both.

Qu. What be the parts of his Mediatourship?

An. Two. { 1. His Priesthood.
2. His Kingdome.

Qu. What be the workes of his Priesthood?

An. Two. { 1. Teaching.
2. Meriting.

Qu. How did Christ teach the will of his Father?

An.

An. First By himselfe in his owne personall ministry: (1) For he taught them as one hauing authority, and not as the Scribes. ^{Mat. 7.29}

Secondly, by his seruants, both before and after him: (1) By the which hee also went and preached vnto the spirits that are in prison: (1) He that heareth you, heareth me. ^{1. Pet. 3. 16. Luk. 10.16}

Qu. What is the other worke of his Priesthood?

An. The meriting of the redemption of the Elect: (1) But Christ being become an high Priest of good things to come, & obtained eternall redemption. ^{Heb. 9.11. 12.}

Qu. How did Christ performe this redemption?

An. First, by the actions hee did in his humiliation.

Secondly, by the actions hee did in his exaltation.

Qu. What are the actions hee did in his humiliation?

An. They are } 1. Sufferings.
two, } 2. Fulfilling.

Qu. What was his sufferings?

An. That in body and soule he suffered the vttermost of Gods wrath, which was due vnto man for sinne, as it is

E

largely

largely set forth in the 26. of *Mathew*,
from the first verse to the end of the
* *Isa.* 53. 5. chapter, (u) But hee was wounded for
our transgressions, he was broken for
our iniquities.

Qu. What doe you understand by ful-
filling?

An. That Christ perfectly kept the
* *Mat.* 3. 15. whole Law for all the Elect: (*) Then
Iesus answered and sayd vnto him, suf-
fer it now, for thus it behoueth mee to
fulfill all righteousnesse.

Qu. What are the actions he did in his
exaltation?

An. They were
three, } 1. His resurrectio
2. His Ascention.
3. His sitting at
Gods right hand.

* *Rom.* 1. 4.

(y) And declared mightily to be the
Sonne of God by the resurrection
from the dead. Who shall lay any thing
to the charge of Gods Elect? seeing
Christ is dead, or rather is risen againe
for our Iustification, and ascended into
heaven, and sitteth at the right hand of
God his Father.

Rom. 8. 34.

Qu. What fruit and benefit haue the
Elect by these workes of his Priest-
hood?

An.

An. They are spe- § 1. Redemption.
cially Two, § 2. Intercession.

Qu. What is Redemption?

An. To bee deliuered from vnder the Kingdome of sinne and Sathan; & to bee restored into the Kingdome of Christ: (a) Who hath deliuered vs from the power of darkenesse, and hath translated vs into the Kingdome of his deare Sonne. Concerning our Redemption, and the parts thereof. Col. 1. 13.

Qu. What are the parts of Redemption?

An. They are § 1. Iustification.
chiefly two, § 2. Sanctification. b Tit. 2. 14.

(b) Who gaue himselfe for vs, that he might redeeme vs from all iniquity; and purge vs or make vs pure to bee a peculiar people vnto himselfe, zealous of good workes.

Qu. What is Iustification?

An. To bee made cleane or cleared from all sinne, guilt, and punishment before God; and to be made and presented perfectly righteous before God, in and through the righteousness of Christ: (c) Be it knowne vnto you therefore men and bretheren, that through this man is preached vnto you the forgiveness of sinnes; and from all things from which yee could not bee justified. Concerning Iustification, the first part of Redemption. Act. 13. 38.

justified by the Law of Moses, every one that beleueth is iustified: (^d)
^d Rom. 8. 24. Who shall lay any thing to the charge of Gods Elect? seeing it is Christ that dyed for our sinnes, or rather which is riser againe for our Iustificatiō, By the death and resurrection of Christ the Elect are so iustified, that nothing can bee layed to their charge: and they who can haue no fault layed to their charge, are freed from guilt & punishment: for faultlesse persons, are neither guilty nor punishable. (^e) And hee hath made him sinne for vs, which knew no sinne, that we should bee made the
^e 2. Cor. 5. 21. righteousnesse of God in him: (^f) And that wee may present euery man perfect in Christ Iesus, that is, before God in that righteousness of Christ they are presented perfect.

Qu. What are the parts of Iustification?

Concerning
the parts of
Iustificatiō.

Aff. 10. 13.

8 Heb. 10.

17. 18.

Col. 2. 13.

A. They } 1. Remission of sinnes.
 are two, } 2. Imputation of righteousness.
 (3) Their sinnes and iniquities will I remember no more, now where remission of these things are, there is no more offering for sinne; that is, where remission

remission of these finnes are : (h) Now ^{h Rom. 4. 23}
it is not written for him onely, that it ^{24.}
was imputed to him for righteousness,
but also for vs to whom it shall be im-
puted for righteousness.

Qu. What is Remission?

An. The vtter abolishing of all sin
by the blood, death, and sufferings of ^{1. Iohn 3. 5.}
Christ from before God for euer : (i) ^{1 Heb. 9. 26.}
But now in the end of the world hath ^{28.}
hee appeared once to put away, take or
abolish away finnes by the sacrifice of
himselfe ; so Christ was once offered
to take away the finnes of many : (k) ^{1. Iohn. 1. 7.}
And the blood of Iesus Christ his sonne
clenseth vs from all sinne : (l) And ^{1 Reue. 1. 5.}
washed vs from our sins in his blood.
(m) And hath by himselfe purged our
finnes : (n) And gaue himselfe for his ^{m Heb. 1. 3.}
Church ; that hee might sanctifie it ^{n Ephe. 5.}
and cleanse it by the washing of water ^{26. 27.}
through the word, that hee might
make it vnto himselfe a glorious
Church, not hauing spot or wrinkle,
or any such thing ; but that it should
be holy and without blame. (o) In the ^{Col. 1. 22.}
body of his flesh through death to
make you holy and vnblameable and
without fault in his sight, that is, in

Gods sight, or before God.

Qu. What is imputation?

An. It is the reckoning, accepting, or pronouncing of al beleeuers perfectly righteous in the righteousness of Christ: (P) But to him that worketh not, but beleeueth in him that iustifieth the vngodly, his faith is counted for righteousness: that is, Christ or the righteousness of Christ which is the object of faith, and is counted or reckoned for righteousness: (9) That righteousness might bee imputed to them also.

Qu. Is a beleeuer made thus perfectly righteous now in his iustification?

A. Yes, for this righteousness of Iustification is one indiuiduall act wrought at one and the same time. (r) But is entred into very heauen now to appeare in the sight of God for vs: (16) for with one offering hath he perfected for euer them that are sanctified: (17) As he is, so are we in this present world (18) And ye are compleate in him.

Qu. What is Sanctification?
An. It is the worke of the Spirit of Christ in a beleeuer, whereby the body of sinne is dayly weakened, and where-
 by

Concerning Sanctification, the second part of Redemption

by they dayly grow like vnto Christ
their head by imitation, in shewing
forth the truth of their faith by good
workes. (x) God hath from the be-^{x 2. Theſ. 2.}
ginning choſen you to ſaluatiō through
ſanctification of the Spirit, 1. *Pet.* 1. 2.

And therefore called the ſpirit of ſancti-
fication, *Rom.* 1. 4. (y) And if Chriſt ^{y *Rom.* 8. 10}
bee in you, the body is dead becauſe of
finne, but the ſpirit is life for righte-
ouſneſſe ſake.

(z) Let your light ſo ſhine before men, ^{z *Mat.* 5. 16}
that they may ſee your good workes &
glorifie your father which is in heauen.

(a) Shew mee thy faith out of thy ^{a *Jam.* 2. 18.}
workes, and I will ſhew thee my faith
by my workes.

Qu. What are the parts of Sanctifica-
tion?

An. They } Firſt, Mortification.
are two, } Secondly, Quickning.

(b) Mortifie therefore your mem- ^{b *Col.* 3. 5.}
bers which are on the earth.

(c) But if the Spirit of him that rai- ^{c *Rom.* 8. 11}
ſed vp Ieſus from the dead dwell in
you, he that raiſed vp Chriſt from the
dead, ſhall alſo quicken your mortall
bodies becauſe that his Spirit dwelleth
in you.

Qu. *What is Mortification?*

An. A subduing of the power of sin,
 (d) The Lord by his spirit will subdue
¹ Mica. 7. 19 our iniquities and our sinnes.

Qu. *What is Quickning?*

An. A renewing of the beleever to
 newnesse of life: (e) Wee are buried
^e Rom. 6. 4 with him by baptisme into his death,
 that like as Christ was raised vp from
 the dead by the glory of the Father, so
 wee also should walke in newnesse of
¹ Rom. 6. 5 life: (f) For if we be grafted with him
 to the similitude of his death, even so
 shall we be likewise of his resurrection.

Qu. *Is this sanctification perfected at
 once in a Christian in this life?*

An. No, it is perfected by degrees,
² 2. Cor. 7. 1. and neuer fully perfected till the end of
 this life. (g) Seeing then we haue
 these promises dearly beloved let vs
 cleanse our selues from all filthinesse of
 the flesh and spirit, and grow vp vnto
 full holinesse in the feare of God, or
 perfecting holinesse.

Qu. *Why is not this sanctification per-
 fect in this life?*

An. Because the Lord will haue a
² 2. Cor. 5. 7. Christian liue by faith, and not by sence
 and feeling: (h) For we walke by faith,
 and not by sight.

Qu.

Qu. What is that other part of Christs
priesthood which you called intercession?

An. It is that whereby Christ doth continually present before God the ver-
tue of his death & sufferings, by which
the pollution of a beleeuers works
are taken away before God. (i) My
babes, these things write I vnto you
that ye sinne not: and if any man sinne,
we haue an aduocate or intercessor with
the father Iesus Christ the Iust: For
the office of intercession and redempti-
on are ioyned together.

Concerning
the inter-
cession of
Christ.

1. Ioh. 2.1.

Qu. What is the other part of Christs
mediatorship?

An. His Kingdome whereby all the
workes of his Priesthood are made
profitable to all the Elect.

Qu. What is to bee considered in the
Kingdome of Christ vnto the Elect?

A. Two } 1. The kingdome it selfe.
things, } 2. The administration of it

Qu. What is to bee considered in the
Kingdome it selfe?

An. Two } 1. That it is a kingdome
things, } of grace.
2. That it is a Kingdome
of glory.

Concerning
the King-
dome of
Christ.

(k) And I will poure vpon the house
of

1. Zech. 12.
10.

¹ Iob. 17. 5.

22.

of Dauid, and vpon the inhabitants of Ierusalem the spirit of grace. (1) And now glorifie me O Father with thine owne selfe or owne glory; and, The glory that thou gauest me I haue giuen them.

Qu. What else consider you in this Kingdome?

An. Two { 1. The greatnesse of it. things, { 2. The nature of it.

Qu. Wherein doth the greatnesse of it consist?

Concerning
the great-
nesse of
Christs
Kingdome.

^m Psal. 2. 8.

An. In Two { 1. In the extent which is vniuersall. things, { 2. In the power of it which is absolute.

ⁿ Reue. 3. 7.

(^m) Aske of mee and I will giue thee the heathen for thine inheritance, and the ends of the earth for thy possession. (ⁿ) Which hath the Key of Dauid, who openeth & no man shutteth, shutteth and no man openeth.

Qu. Of what nature is this Kingdome?

Concerning
the nature
of it.

^o Iob. 18. 36.^p Dan. 7. 27.

An. First, it is spirituall, (°) My Kingdome is not of this world.

Secondly, it is eternall: (p) And the Kingdome and dominion, & the greatnesse of the Kingdom vnder the whole heauen

heaven shall be given to the holy people of the most High, whose kingdom is an euerlasting kingdome, and all powers shall serue and obey him : (9) ^{9 Luk. 1. 33.} And he shall raigne ouer the house of Iacob for euer, and of his kingdome shall be none end.

Qu. Are all beleeuers partakers of this Priesthood and Kingdome?

An. Yes, they are all made Priests and Kings : (1) ^{1. Pet. 2. 9.} But yee are a chosen generation, a royall Priesthood : (2) ^{2 Reue. 1. 6.} And made vs Kings and Priests vnto God euen his Father, to him bee glory and dominion for euermore, Amen.

Qu. Wherein doth the administration of this Kingdome consist?

An. In things and persons,

Qu. What be the things?

An. They be of 5 First inward.

two sorts, 2 Secondly outward

Qu. What be the inward?

An. The spirit, peace, ioy, righteousness, faith : (1) ^{1 Rom. 14. 17} For the Kingdome of God is not meate nor drinke, but righteousness, and peace, and ioy in the holy Ghost.

Qu. What is Faith?

An. A receiuing or an applying of Christ

Concerning
the admini-
stration of
Christs
Kingdome.

Concerning
Faith, with
the definiti-
on of it.

Christ and al his benefits vnto my selfe, in particular that hee is mine and I am him.

^o *Iohn* 1. 12. (a) But as many as receiued him, to them he gaue power to bee the sonnes of God, euen to them that beleue in his name.

² *Ioh.* 20. 18. (x) Then Thomas answered & said vnto him, Thou art my Lord, and my God.

⁷ *Cant.* 2. 16 (y) My beloued is mine, & I am his.
Qu. What consider you in Faith?

² *Mat.* 16. 17 *An.* First it is not of our selues: (z) And Iesus answered and sayd to him, Blessed art thou Simon, the sonne of Ionas, for flesh and blood hath not reuealed it vnto thee, but my Father which is in heauen. (a) For by grace are ye saued through faith, and that not of your selues, it is the gift of God.

¹ *Eph.* 2. 8. Secondly, that it is not in all, but in
¹ *2. Thes.* 3. the Elect: (b) For all men haue not
¹ *Act.* 13. 48 faith. (c) And as many as were ordeined vnto eternall life beleueed.

Thirdly, that it is manifested to menward by the fruits thereof which
¹ *Iam.* 2. 18. are good workes: (d) And I will
 20. shew thee my faith by my workes. But wilt thou vnderstand O thou vaine man,

man, that the faith which is without workes is dead?

Forthly, that it is common to all the faithfull, and yet in a different measure. (e) Simon Peter, a seruant and an Apostle of Iesus Christ, to you which haue obtained the like precious faith with vs. (f) And all these things worketh euen the selfesame spirit, distributing to euery man seuerally as he will. 2. Pet. i. i. 11. Cor. 12.

Fiftly, that it is not here perfect in any but increaseth and groweth dayly: (g) For by it the righteousness of God is reuealed from faith to faith. Rom. i. 17.

Sixtly, that the least measure of faith receiueth Christ for saluation: (h) For verily I say vnto you, if yee haue faith as much as is a graine of mustard seede, ye shall say vnto this mountaine: Remoue hence to yonder place, and it shall remoue, and nothing shall be vnpossible vnto you. Mat. 17. 10.

Seuenthly, that it can neuer bee vtterly lost in any, where it is wrought in truth: (i) For the gifts and callings of God are without repentance. Rom. 11. 29

Qu. What doe you vnderstand by the spirit you sayd was in the Kingdome?

An. That power of God which worketh

Concerning
the Spirit
with its di-
uers workes

worketh in the hearts of men those things which by nature they cannot attain vnto.

Qu. What are the diuers workings of the Spirit in the Church or Kingdome of Christ?

An. It is first in things common to the Elect and reprobate: Secondly, in things proper to the Elect.

Qu. What is common to both?

An. Illumination, knowledge, gifts of preaching, praying, hearing with ioy, and doing of many things.

¹Mat. 7. 22. *(k)* Many will say to mee in that day Lord, Lord, haue we not by thy name prophecied and cast out Diuells, and done many great workes?

¹Mat. 13. 20. *(l)* And hee that receiued the seede in the stony ground, is hee which heareth the word & with ioy receiueth it.

Qu. What is the worke of the Spirit proper to the Elect?

An. To worke a particular Iustifying faith, and sanctification of the spirit.

Qu. What bee those outward things which you sayd were in the Kingdome of Christ?

Concerning
the out-

An. First, such ordinances as God hath

hath giuen his Church, Secondly, such ^{ward} as the Church giueth vnto God for ^{things in} service according to his word. ^{the King-}
^{dome of}

Qu. What bee those ordinances which
God hath giuen vnto his Church?

- An.* They are three, {
1. The Ministry of the word.
 2. The Sacraments.
 3. The Censures of the Church.

Qu. What is the Ministry of the word?

An. It is an ordinance of God in the Church, which he hath appoynted for the opening and applying of the scriptures, thereby to call men to a sight of their lost miserable estate by nature, and to call them to the knowledge of saluation by Iesus Christ.

Qu. What is a Sacrament?

A. It is a work of the whole Church, wherein by outward things done according to Gods appoyntment; inward things are offered to all; and exhibited onely to the faithfull to strengthen their faith in the eternall couenant.

Q. What do you consider in a Sacrament?

A. First, some things that are outward. Secondly, some things that are inward.

Qu. What are the outward things in a Sacrament?

An.

An. First the persons that doe administer and receive.

Secondly, that which they doe minister and receive.

Qu. What be the persons?

An. The Minister and the persons that doe receive.

Qu. What belongs to the Minister?

An. Chiefely to consecrate and deliver the outward Elements.

Qu. Wherein stands that consecration?

A. First, in the declaring & opening the ministration of the Sacrament.

Secondly, in prayer & thanksgiving to God, the Church ioyning with him.

Q. Is not the nature and substance of the Elements changed by this consecration?

An. There is no change of the substance of the Elements, for then there were no Sacrament.

Qu. Is there no difference then betweene these Elements and others of that kind in common use?

An. None at all in substance; but onely in their use during the time of the present action.

Qu. Why then are the outward Elements, called by the name of the thing signified

zified, as the Bread, the body of Christ;
the Wine, the blood of Christ?

An. First, (m) To shew the vnse-^m 1 Cor. 10.
parable coniunction of the thing signi- 16.
fied with the outward signe to the
worthy receiuer.

Secondly, the more fully to assure
the worthy receiuer that hee doth as
verily receiue the thing signified as he
doth the outward signes.

Qu. How many Sacraments be there?

An. Onely two.

Qu. Why were there no more ordained?

An. Because by these two the faith
of the beleeuers is sufficiently strenght-
ned in the assurances of the free grace
and fauour of God heere, and eternall
glory for euer heereafter.

Qu. Which is the first Sacrament?

An. Baptisme.

Qu. What is Baptisme?

An. It is a Sacrament of the new
Testament, whereby all that are bap-
tised are entred and made members of
the outward visible Church, and all the
Elect ordinarily are entred into and
made members of the inuisible Church,
the mystical body.

Qu. What is the outward signe in the

F

SACRA-

Sacrament of Baptisme?

An. Water.

Qu. What doth that signifie?

An. Washing.

Qu. What agreement is there betwene the signe and the thing signified?

An. As water washeth away all the filth of the body, so doth the blood of Christ cleanse the Elect from all sinne originall and actuall, past, present, and to come.

Qu. What benefits haue the Elect by Baptisme?

- An.* Chiefly three,
1. The forgiuenesse of all their sinnes.
 2. Secondly their vnion with Christ.
 3. Their regeneration.

^o1 Pet. 3. 21. (n) To the which also the figure that now saueth vs, euen Baptisme agreeth, not the putting away of the filth of the flesh: but in the answer of a good conscience to Godward; that is by ha-
^oGal. 3. 27. uing remission of sins: (o) For all ye
^pTit. 3. 5. that are baptised into Christ, haue put on Christ: (p) According to his mercy he saueth vs by the washing of the new birth.

Qu. Who are to be Baptised? *An.*

An. The children of those that are ioyned members of the true Church, and those that are conuerted and turned to be Christians.

Qu. What is the second Sacrament?

An. The Lords supper.

Qu. What is the Lords Supper:

A. It is a Sacrament of the new Testament, whereby the faith of the worthy receiuer is strengthened and confirmed in the assurance of the free grace of God in Christ vnto him in particular.

*Concerning
the Lords
Supper.*

Qu. What are the outward signes in the Sacrament of the Lords Supper?

An. Bread and Wine.

Qu. What doe they signifie?

An. The body and blood of Christ.

Qu. What agreement is there betweene the signes and the thing signified?

An. As bread and wine doe nourish the body, so doth the body and blood of Christ nourish the soules of the faithfull vnto eternall life.

Qu. Who are to bee made parrakers of this Sacrament?

An. Onely such as be of the Church, hauing knowledge to render a reason of their faith, and liue without scandal.

Qu. What is required of those that come to this Sacrament?

An. That they be prepared and fitted for the same.

Qu. What is that which prepareth and maketh fit?

An. Onely the righteousness of Christ apprehended by faith, which is the wedding garment by which they are made fit guests for the Lords table.

Qu. How doth Baptisme and the Lords Supper agree, and wherein doe they differ?

A. They agree in the spirituall matter which is Christ, and in the end to strengthen faith.

First, they differ in the signe, as Baptisme hath Water and washing, the Lords supper hath Bread & Wine, eating and drinking.

Secondly, they differ in the manner of signifying, as first Baptisme signifieth our first entrance into the couenant and receiuing into the Church; and the Lords Supper our continuance in the same by Iesus Christ. Secondly, Baptisme signifieth our new birth, that wee are the children of God by Iesus Christ; and the Lords Supper our growing

growing more and more in the assurance of the same.

Thirdly, Baptisme is but once administered, because we are but once borne to be children of God by Christ. But the Lords Supper is often to be received, that thereby our Faith may be strengthened in the apprehending of Christ and his righteousness for our Iustification, and may dayly grow and increase in sanctification till we come to the last fruition and enjoyment of eternall life.

Qu. What is common to the Word and Sacraments, and what is proper to each?

An. Common to both to increase faith: Proper to the word to begin faith: Proper to the Sacrament more fully and effectually and sensibly to confirme faith, than the word alone without the Sacrament.

Qu. What is the reason of this?

An. Because the Sacrament speakes to more of our outward senses than the word doth.

Qu. What use is there of the censures of the Church?

Concerning the censures of the Church.

An. First, to keepe the members of the same in order.

F 3

Secondly

Secondly, to put from amongst them, such as live not in vniformity to the
 1 Cor. 5.2. will of God reuealed in his word. (¶) That hee that hath done this deeде might be put from among you.

Qu. *What is the end of the Censures of the Church?*

An. To bring them to a sight of their sinne, and so to repentance.

Qu. *How many sorts are there of these Censures?*

An. Two, { First, Publike.
 Secondly, Priuate.

Qu. *What are the priuate?*

An. First, priuily and alone to admonish the offender: (¶) Moreover,
 1 Mat. 18. 15. if thy brother offend against thee, goe and tell him his fault betweene thee & him alone.

Secondly, if he repent not, to admonish in the hearing of others: (¶) But
 1 Mat. 18. 16. if he heare thee not, take yet with thee one or two; that by the mouth of two or three witnesses, euery word may be confirmed.

Qu. *What are the publike?*

An. Two, { 1. Suspension.
 2. Excommunication.

¶ Num. 9.6, 7. (¶) And certaine men were defiled, and those

those men said vnto *Moses* and *Aaron*,
We are defiled by a dead man, where-
fore wee are kept backe that wee may
not offer an offering vnto the Lord in
the time thereunto appointed.

(^u) And if hee will not vouchsafe to
heare them, tell it vnto the Church; ^{u Mat. 18.}
and if hee refuse to heare the Church, ^{17.}
let him be vnto thee as an heathen, and
a publican.

(^x) When ye are gathered together, ^{x I. Cor. 5.}
and my Spirit in the name of the Lord ^{4.5.}
Iesus Christ, that such a one I say, by
the power of our Lord Iesus Christ,
bee deliuered vnto Satan for the de-
struction of the flesh, that the spirit
may be saued in the day of the Lord.

*Qu. Why are these Censures to be used
in the Church?*

An. First, that the name of God be
not euill spoken of by suffering scanda-
lous persons amongst them.

Secondly, least others that are in
the Church be corrupted, & the weake
offended.

Thirdly, least some without be hin-
dered from ioyning themselves to the
Church.

Q. What is the power of these Censures?

^r Mat. 18.
18.

An. To binde and loose the finnes of men : (y) Verily I say vnto you, whatsoeuer yee binde on earth, shall bee bound in heauen : and whatsoeuer yee loose on earth, shall be loosed in heauen

Qu. Who appoynted the censures in the Church?

² 1 Tim. 1.
20.

A. Our Sauour Christ himselfe, & they were practised by the Apostles : (z) Of whom is *Hymeneus & Alexander*, whom I haue deliuered vnto Satan, that they might learne not to blaspheme.

Hitherto of those Ordinances which God giueth vnto his Church.

Qu. What are those ordinances which the Church performeth vnto God according to his word for seruice?

An. They be chiefly three. { 1. Prayers or thanksgiving.
2. Fasting.
3. Holy feasting.

^a Psal. 116.
12. 13.

(^a) What shall I render vnto the Lord for all his benefits towards mee? I will take the cup of saluation and call vpon the name of the Lord : (^b) He that offereth prayse shall glorifie mee.

^b Psal. 50.
23.

Qu. What is Prayer?

An.

An. A calling vpon God alone in the name of Christ through faith. *Concerning Prayer.*

Qu. By what are beleeuers moued and enabled to pray?

An. By the Spirit of God, and the apprehending of their owne wants & necessities of the Church in generall, or any member of the same in particular.

Qu. Why doth the Spirit of God moue beleeuers to pray for others?

An. Because they haue tasted and apprehended the loue of God, by which their hearts are inflamed with loue to God and men.

Qu. For what things are beleeuers to pray for?

An. Onely for those things which God in his word hath promised to giue.

Qu. What patterne is there in Scripture of Prayer, according to which the faithfull are to pray?

An. That which Christ himselfe taught his Apostles in the 6. of *Mat.* *Concerning the Lords Prayer.*
After this manner therefore pray yee,
Our Father which art in Heauen, &c.

Qu. What is to be considered in that Prayer?

An.

A. Two things } 1. The Preface.
in generall, } 2. The Petitions and
Thankesgiuing.

Qu. *What is a preface?*

An. Some thing that goeth before
the thing it selfe.

Qu. *What is a Petition?*

An. The requesting or desiring
of some thing.

Qu. *What is the Preface in the Lords
Prayer?*

An. Our Father which art in Heaven

Q. *What is contained in the Preface?*

An. Two } 1. The lone of God, in
things, } that he is a Father.
2. The power of God, in
that he is in Heaven.

Qu. *Why is it sayd, our Father, and
not my Father?*

An. Because wee are to pray for o-
thers as well as our selues.

*How is God sayd to be our Father in
the Preface?*

An. By Adoption in Iesus Christ.

Qu. *How many Petitions bee there
in the Lords Prayer?*

An. Sixe.

Qu. *What doe the three first concerne?*

An. Gods glory.

Qu.

Qu. What doe the three last concerne?

An. Our good, both in the things of this life, and in the things of a better life.

Qu. What doe you consider in the three first in generall?

An. The first concernes Gods glory immediately, and the two other the meanes whereby he is glorified.

Qu. Which is the first Petition?

An. Hallowed be thy name.

Qu. What is to bee understood by the name of God in that Petition?

An. God himselfe, his Attributes, ^{1 King. 5. 5. 5} Workes, Word, Sacraments, and Censures.

Q. What is meant by this word, hallowed

An. To put apart from common vse to that which is holy.

Q. What do we pray for in this Petition?

An. First, for the true knowledge of God and his Word and Workes.

Secondly, that wee may glorifie God by beleeuing of his word though it seeme to vs neuer so impossible, & against our sence and reason.

(d) Neither did he doubt of the promise of God through vnbeleefe, but was strong in faith, and gaue glory to God. ^{Rom. 4. 20}

Thirdly,

Thirdly, for zeale for Gods ordinances : (e) Giue vnto the Lord the glory of his name, bring an offering and enter into his Courts. (f) For the zeale of thine house hath eaten me.

e Psal 96.8.

f Psal 69.9.

R 1. Pet. 2.

21.

Forthly, that wee and others may glorifie God before men, by a holy life and conuersation. (g) And hauing your conuersation honest among the gentiles, that they which speake euill of you as of euill doers, may by your good workes which they shall see, glorifie God in the day of visitation.

Fiftly, that we may prayse God for a^l his mercies both spirituall and temporall.

Qu. What doe we pray against in this Petition?

Isay 2.11.

12.

An. First, against ignorance and hardnesse of heart.

Secondly, against all things that hinder Gods glory.

Thirdly, against vnbeleefe & coldnesse in Gods seruice.

Fourthly, against profanenesse of life and vnthankfulnesse.

Fiftly, against giuing of worship to creatures.

Qu. Rehearse the second Petition.

An. Thy Kingdome come.

Qu.

Qu. What is meant by Kingdome?

An. The Kingdome of power, and the Kingdome of grace.

Qu. What desire wee touching the government of the world?

An. First, that God by his ouerruling power would dispose of all persons & things as may bee most for his owne glory.

Secondly, that this gouernment may bee for the enlargement of his Kingdome heere, and accomplishing of it at the day of Iudgement.

Qu. For what things doe we pray in this Petition?

An. First, for the establishment of all Gods ordinances in the Church, as the Word, Sacraments, & censures, & that they may be rightly administred.

Secondly, that God would furnish his Church with fit, able, and faithfull officers, both to teach and gouerne.

Thirdly, that so many both Iewes & gentiles as belong to Christ may be called.

Fourthly, for the powerfull working of Gods Spirit in the renewing and quickning every meber of the Church.

Fiftly, that Christ would hasten his

his second comming.

Qu. What doe you pray against?

An. First, the bondage of sinne & satan, both in our selues and others.

Secondly, against all plotts, counsels and powers, that doe oppose the Gospell of Christ and the free passage of the same.

Qu. Rehearse the third Petition.

An. Thy will be done in earth as it is in heauen.

Qu. What is meant by the will of God?

An. That which hee hath reuealed in his Word.

Qu. VVhat is meant by these words, earth and heauen?

An. Those things which are in earth and heauen.

Qu. VVhat doe you pray for in this Petition?

An. First, that wee and all men may know Gods will reuealed in his Word.

Secondly, for patience and chearefulnesse vnder crosses and afflictions, submitting our wills vnto the same, because it is Gods will.

Thirdly, that we may deny and forsake our owne wills.

Qu. VVhat doe you pray against in this Petition?

An.

An. Ignorance and disobedience.

Qu. What is meant by these words, in earth as it is in Heaven?

An. That we and all others may doe the will of God as the Angels doe it.

Qu. How doe the Angels doe the will of God?

An. Most willingly, readily, and speedily.

Qu. Rehearse the fourth Petition.

An. Giue vs this day our daily bread.

Qu. What is meant by this word Bread?

An. All things both for necessity and Christian delight,

Qu. What is prayed for in this Petition?

An. The inioyning of all outward blessings according to the will of God.

Qu. What is prayed against in this Petition?

An. The remouing and keeping backe of outward euills as the Lord sees good.

Qu. What doe you learne from this word, giue?

An. That whatsoeuer wee haue or inioy, we inioy by gift, and not by desert.

Qu. Why doe wee say, giue us, when we haue it already?

An.

Mat. 4.

An. Because the creature of it selfe hath no power to nourish ; and therefore we pray for a blessing vpon them. Man liueth not by Bread onely, but by euery word that proceedeth out of the mouth of the Lord.

Qu. Why is it added for the day, giue vs this day ?

u I Tim. 6. 8

An. To teach vs to rest contented with our present condition: ^(u) Therefore when we haue foode and rayment, let vs therewith be content.

Qu. Why is it called our Bread ?

An. To teach vs to vse all lawfull meanes for those things wee haue.

Qu. What is meant by this word daylie ?

h Pro. 30. 8.

An. All things fitting and agreeable to our present condition and calling. ^(h) Giue me not pouerty nor riches, feed mee with foode conuenient for me.

Qu. Rehearse the fift Petition.

An. Forgiue vs our trespasses, as wee also forgiue them that trespass against vs.

Qu. Why doe we pray, forgiue vs our trespasses, seeing Christ hath fully satisfied for them ?

An.

An. Because although Christ paid the ranfome to his Father for them; yet, they are forgiven vs, because wee payed nothing for them our selues, and therefore, we pray, Forgiue vs.

Qu. What doe wee learne from these words, forgive vs?

An. First, that the faithfull haue sinne in them as well as others, & therefore are sinners in themselves, & therefore are dayly to confesse their sins.

Secondly, that God would more & more manifest vnto their apprehension, and giue them the assurance of the pardon of those sinnes which God hath pardoned already; for he doth not dayly pardon sinne by peece-meale, as the faithfull commit them, but all at once, past, present, and to come.

Thirdly, that no man can merit the pardon of sinne.

Fourthly, that all sinne is pardoned onely for Christs sake.

Qu. What doe we pray for in this Petition?

An. First, that by faith wee may apprehend the righteousness of Christ, by which our sinnes are couered from Gods sight.

G

Secondly,

Rom. 5.1.

Secondly, for inward ioy in the Holy Ghost, and peace of conscience in the assurance of the same.

Qu. What doe wee pray against in this Petition?

An. Impenitency, hardnesse of heart, slauish feare, vnbeliefe.

1 Iob. 4. 18.

Qu. What is meant by these words, as wee forgiue others?

An. That those which by faith apprehend the loue and mercy of God in the pardon of their sinnes, are of a louing and a mercifull disposition, ready to forgiue others.

Qu. How are wee sayed to forgiue sinne?

An. We forgiue not sinne, as it is a sinne against God, but onely the wrong or iniury against vs.

Qu. Rehearse the sixth Petition.

An. Leade vs not into tentation, but deliuer vs from euill.

Qu. What is meant by tentation?

An. All allurements and inticements vnto sinne by the world, the flesh, and the diuell.

Qu. What is meant by leading into tentation?

An. Not to bee giuen ouer to the power

power of tentation.

Qu. How is God sayd to tempt?

An. When he giueth man ouer to his corruption, and the tentations of Satan.

Qu. What is meant by euill?

An. Sinne and Sathan.

Qu. What doe wee pray against in this Petition?

An. First, against the rebellion of our corrupt natures.

Secondly, agaynst our pronenesse to yeeld to sinne and Sathan.

Qu. What doe we pray for in this Petition?

An. That God would giue vs more power ouer sinne and Sathan.

Qu. Rehearse the thankesgining.

An. For thine is the Kingdome & the power & the glory for euer, Amen.

Qu. What is meant by Kingdome?

An. Absolute right, and soueraignty ouer all things.

Qu. What is meant by Power?

An. The rule and gouernement of all things after the counsell of his own will.

Qu. What is meant by glory?

An. That prayse which is due vnto him,

Qu. What learne you from those Wordes?

An. That Christians ought continually to be thankfull vnto God for all his mercies and benefits, and especially for the great worke of redemption wrought by Christ.

Qu. What is meant by this word for ever?

An. Eternity.

Qu. What is meant by this word Amen?

An. First, an earnest desire of the things prayed for.

Secondly, the assurance of faith to receiue them in due time.

Qu. What are those other ordinances which the Church performes vnto God?

An. Fasting, and holy Feasts.

Qu. What is a Fast?

Concerning
Fasting
with the
kinds ther-
of.

An. An abstinency commanded by the Lord for the whole day, with contrition and Prayer.

Qu. How many kindes of Fasts bee there?

An. Two { 1. Publique.
2. Priuate.

Qu. What is the Publique?

An. When all the whole Church

or

or Kingdome in generall, or any particular congregation in the same, performs it; being commaunded therevnto by the Magistrate.

Qu. *What is the Prinate?*

An. When a Family, or any particular person in the same performs it.

Qu. *What consider you in a Fast?*

An. Foure things in generall. {

1. The author of it.
2. The causes of it.
3. The parts of it.
4. The ends of it.

Qu. *Who is the author of a Fast?*

An. God himselfe.

(i) For the daies will come euen when the Bridegroom shall bee taken away from them: then shall they fast in those dayes. Concerning the author of a Fast. Luk. 5.35.

Q. *What are the causes of a publike fast?*

An. Either a iudgment already vpon the Church, or else some iudgment which they perceiue comming vpon them neere at hand, or else some great businesse of waight to bee vnder-taken and performed by the whole Church or Kingdome. Nebe. 1. 4. Hester. 4. 16

Qu. *What are the causes of a prinate Families Fast?*

Concerning
the causes
of a Fast.

An. Either some present euill vpon the Family, or else some benefit which they desire and sue for at the LORDS hands.

Qu. What are the causes of a particular Christian Fast?

An. Either the want of the apprehending of Christ the Bridegroom; or else some great businesse of waight which he is to vndertake, in regard of some publike affaires: either in Magistracie, or in the Ministry, or the like; or else the present estate and condition of others.

Qu. What are the parts of a Fast?

Concerning
the parts of
a Fast.

An. Two { 1. Outward.
2. Inward.

Qu. What consider you in the outward?

An. Two things. { 1. Matter of ceremonie.
2. Matter of substance.

Qu. What are the outward ceremonies in a Fast?

An. First, to abstaine from meate
Hester. 4. and drinke. (k) Goe and assemble all
16. the Iewes that are found in Shushan, &
fast ye for me, and eate not, nor drinke
not

not in three daies, day nor night.

Secondly, meane apparell.

(¹) So the people of *Niniveh* beleueed the word of God, and proclaimed a Fast; and put on sackcloth from the greatest of them euen to the least of them. ¹ *Jonah* 3.5

Thirdly, to rest from labour.

(^m) Ye shall not exact your labours in the dayes of your fast. ^m *Esay*. 58.6

Fourthly, to mourne.

(ⁿ) And there was great sorrow among the Iewes, and fasting, & weeping, and mourning. ⁿ *Hester*. 4.3

Fifthly, separation from the marriage bed.

(^o) Defraud not one another except it be with consent for a time, that ye may giue your selues to fasting and praier. ^o *1 Cor.* 7.5.

(^p) Let the Bridegroom goe forth of his chamber, and the Bride out of her Bridechamber. ^p *Isel.* 2.16.

Qu. What things are those in the outward, which are matter of substance?

An. Preaching, praying, reading of the Scriptures, confessing of sinnes vnto God. *Nebe.* 9. 3.

Qu. What is the inward part of fasting?

1 Joel. 2.17.

An. An inward sorrowfull broken melted heart for sinne. (q) Rent your hearts and not your garments, saith the Lords

Qu. What are the ends of a Fast?

Concerning the ends of a Fast.

An. First, to witnesse our sorrow for sinne.

Secondly, that we may be the better stirred vp to pray with more frequency.

Thirdly, to remoue some present iudgement, and to preuent those that are comming: and to obtaine some great mercy at the Lords hands.

Qu. What is an holy feast?

Concerning a holy Feast. Num. 10. 0 Zacha. 8. 10

An. It is a solemne thankesgiving vnto God for some speciall mercy obtained from God, especially by meanes of fasting.

Qu. Wherein doth it consist?

An. Partly in outward bodily exercises, and partly in exercises of godlinesse.

Qu. What are the outward?

1 Nehe. 8. 10.

An. A more liberall vse of the creatures then at other times, as meate, drinke, apparell. (r) Nehemiah sayd vnto the people in the daies of their feast, Goe and eate of the fat, & drinke of

of the sweete.

Qu. What are the exercises of godlinesse for that day?

An. It is in duties to God, & kindnesse to men.

Qu. What are the duties to God?

Concerning
the exer-
cises for the
day.

An. A thankesgiuing vnto God for the present benefit, & that in an extraordinary manner; both in regard of the inward ioy and gladnesse of heart, and length of time, with preaching, praying, reading the Word of God and singing of Psalmes. (1) And vpon the feast day *Ezra* the Scribe stood vpon a Pulpit of wood, which hee had made for the Preaching. And *Ezra* opened the booke before all the people, for he was aboute all the people: and when he had opened it all the people stood vp, and *Ezra* prayesd the Lord; and all the people answered, Amen, amen, with lifting vp of hands. (2) And they read in the booke of the Law of God distinctly, and gaue the sence: and then all the people went to eate & to drinke, and made great ioy, and there was very great ioy.

¹ Nehe. 8. 4.
5. 6.

² Nehe. 8. 8.
12. 17.

Qu. What are the kindnesse vnto men?

An.

A. 1. To send gifts vnto our friends.

2. To send portions to the poore.

(u) And *Mordecai* wrote letters vnto all the Iewes that dwelt in all the Vilages & Townes; That on the 14 day of the Month *Adar*, they should keep a Feast vnto the Lord, euen a ioyfull day to send presents or gifts to their Neighbours, and gifts to the poore.

Hest..9.22

Hitherto of those things that belong to the administration of the Kingdome of Christ?

Qu. What are the Persons belonging to the administration of Christs Kingdome.

Concerning the Persons belonging to the administration of the kingdome of Christ.

An. First, such Officers as God hath appointed to gouerne his Church. Secondly, such as are to be gouerned.

Qu. What be those Officers?

An. First, such as deale in the Word and Sacraments, as Bishops, Pastors, and Teachers.

Secondly, such as deale not in the Word and Sacraments, as Elders and Deacons.

Qu. What are those that are to be gouerned?

An. The rest of the people, of what calling, state, or condition soeuer.

Hither.

Hitherto of the gouernment of the Kingdome of Christ concerning such as liue here in this mortall life?

Qu. Rehearse the 16 of Luk. & v. 22

An. And it was so that the begger dyed and was carryed by the Angel into Abrahams bosome, the rich man died also, and was buried.

Concerning the death of the righteous & the wicked.

Qu. What is the doctrine of this place?

An. It doth set forth the estate of the dead.

Qu. What is to bee obserued concerning that point?

An. First, some thing common to good and bad.

Secondly, some thing proper to each.

Qu. What is common to both?

An. First, a separation of the soule from the body.

Concerning what is common to both, and proper to each.

Secondly, the putrification of the body in the graue.

Qu. After death what is proper to each?

An. First, the soules of the righteous goe vnto euerlasting blessednesse.

Iob. 14. 3.

Secondly, the soules of the vnrighteous to extreame torments in hell for euermore.

Qu.

A. 1. To send gifts vnto our friends.

2. To send portions to the poore.

Heb...9.22

(*u*) And *Mordecai* wrote letters vnto all the Iewes that dwelt in all the Villages & Townes; That on the 14 day of the Month *Adar*, they should keep a Feast vnto the Lord, euen a ioyfull day to send presents or gifts to their Neighbours, and gifts to the poore.

Hitherto of those things that belong to the administration of the Kingdome of Christ?

Qu. What are the Persons belonging to the administration of Christs Kingdome.

Concerning the Persons belonging to the administration of the kingdome of Christ.

An. First, such Officers as God hath appointed to gouerne his Church.

Secondly, such as are to be gouerned.

Qu. What be those Officers?

An. First, such as deale in the Word and Sacraments, as Bishops, Pastors, and Teachers.

Secondly, such as deale not in the Word and Sacraments, as Elders and Deacons.

Qu. What are those that are to be gouerned?

An. The rest of the people, of what calling, state, or condition soeuer.

Hitherto.

Hicbert of the gouernment of the King-
dome of Christ concerning such as
liue here in this mortall life?

Qu. Rehearse the 16 of Luk. & v. 22

An. And it was so that the begger
dyed and was carryed by the Angel in-
to Abrahams bosome, the rich man di-
ed also, and was buried.

Concerning
the death of
the righte-
ous & the
wicked.

Qu. What is the doctrine of this place?

An. It doth set forth the estate of
the dead.

Qu. What is to bee obserued concer-
ning that point?

An. First, some thing common to
good and bad.

Secondly, some thing proper to each.

Qu. What is common to both?

An. First, a separation of the soule
from the body.

Concerning
what is com-
mon to
both, and
proper to
each.

Secondly, the putrification of the
body in the graue.

Qu. After death what is proper to
each?

An. First, the soules of the righte-
ous goe vnto euerlasting blessednesse. Iob. 14. 3.

Secondly, the soules of the vnrighte-
ous to extreame torments in hell fi-
er for euermore.

Qu.

Qu. When do their soules passe to the place appointed for them?

An. Immediately so soone as the soule leaues the body, it goeth to the place appointed. Then Iesus sayd vnto him, verily I say vnto thee To day shalt thou be with me in Paradise.

Luke. 23. 43

Qu. Rehearse the 1. of Corintians Chap. 15. and the 51. 32 verses.

*Concerning
the last re-
surrection.*

An. Behold I shew you a secret thing, we shall not all sleepe, but wee shall all be changed in a moment, in the twinckling of an eye, at the last trumpet; for the trumpet shall blow, & the dead shall be raysed vp incorruptible; and we shall be changed.

Qu. What learne you from this place of Scripture?

An. First, that the bodies of the faithfull shall rise.

Secondly, in what manner they shall rise.

Qu. By what arguments doth the Gospel proue that the bodies of the faithfull shall rise?

An. First, because Christ is risen.

Secondly, that else the preaching of the Gospell, our baptisme, and sufferings should be vaine.

Thirdly,

Thirdly, that else we should be still
in our sinnes : and then most misera-
ble of all creatures.

*Qu. In what manner shall the bodies
of the faithfull be raised?*

An. It shall be changed from a bo-
dy subiect to weakenesse and infirmi-
ties, dishonour and corruptions, into
a body perfectly strong, glorious, and
immortall.

(x) Who shall change our vile bodies ^{1st Phil. 3. 21}
that they may bee fashioned like vnto
his glorious Bodie.

*Qu. Shall all the bodies of the faith-
full be thus changed?*

An. The dead shall be first raised,
and thus changed : and then those that
are found aliue at his comming, shall be
thus changed.

(y) And the dead in Christ shall first ^{1st Thes. 4. 16. 17.}
rise ; then shall we which liue and re-
maine, bee caught vp with them also
in the cloudesto meete the Lord in the
Ayre.

*Qu. Rehearse the 25 Chapter of Mat-
thew, & the 31. 32. 33. 34. 35. ver.*

An. And when the Sonne of man
commeth in his glory, and all the holy
Angels with him, then shall he sit vp-
on

on the throne of his glory; And before him shall be gathered all the Nations of the earth, and he shall separate them one from another, as a shepheard separateth the sheep from the Goates. And he shall set the sheepe on his right hand, and the Goates on the left.

Then shall the King say to them on his right hand: Come yee blessed of my Fathers, inherite yee the Kingdome prepared for you from the foundation of the world.

After shall he say vnto them on the left hand, Depart from me yee cursed into euerlasting fier which is prepared for the diuell and his Angels.

Qu. What is the scope of this place of Scripture?

An. The last iudgement.

Qu. What haue we to consider concerning that?

An. Foure things. { 1. The certainty of it.
2. The tokens of it.
2. The manner of it.
4. The end of it.

Qu. What is the certainty of it?

Reuel. 13. 6.

An. Christ hath often foretold it, and sworne it.

Qu. What bee the tokens of it going before?

An.

An. First, a generall apostasie. *Concerning the signes going before*
(*) Let no man deceiue you by any meanes, for that day shal not come except there first come a falling away. *2 Thes. 2.3*

Secondly, a departing from the Doctrine of Faith, and multipliteiy of Heresies.

(a) Now the Spirit speaketh euidently, that in the latter times some shall depart from the Faith; and shall giue heed vnto the spirits of errours, and doctrines of diuels. *1 Tim. 4.1*

(b) But when the Sonne of Man cometh, shall he find faith on the earth? *b Luk. 18.8.*

3. (c) The loue of many shalwax cold. *c Mat. 24.12.*

Fourthly, a generall security.

(d) But as in the daies of Noah, so likewise shall the comming of the Son of man bee. For they did eate, and drinke, and married, and gaue in marriage: and knew nothing till the Floud came end tooke them all away; So also shall it bee at the comming of the Sonne of Man. *d Mat. 24.37. 38.39.*

Qu. In what manner shall Christ come to iudgement?

An. With great power and glory. *e Mark. 13.*

(e) And then shall they see the Sonne of Man comming in the Cloudes with great

great power and glory.

Qu. What is the end of Christs coming to iudgement?

An. It is } 1. To giue sentence.
two-fold. } 2. To execute the same.

Qu. What consider you in the sentence?

An. 1. That it is for the righteous.
(f) Come ye blessed of my Father, inherit the Kingdome prepared for you.

2. That it is against the wicked,
(g) Goe ye cursed into euerlasting fire, prepared for the diuel and his Angels.

Q. What consider you in the execution?

An. First, the casting of the wicked into hell.

Secondly, the triumphant going of the righteous into Heauen.

Qu. What is to be considered in that their estate of glory?

An. Their full fruition and inioyment of their glorious inheritance which Christ their head merited for them; prepared for them; and kept for them.

Qu. Shall then the administration of Christs Kingdome haue an end?

An. Yes, It shall then haue an end when he hath deliuered vp the Kingdome to God euen the Father when he hath

Concerning
the end of
Christs coming to
iudgement.
Mat. 25.
35.

Mat. 35.
38.

hath put downe all rule, and all authority, and power.

(i) And when all thinges shall be subdued vnto him, then shall the Sonne also himselfe bee subiect vnto him that did subdue all thinges vnder him: that God may be All in All. 1 Cor. 15. 28.

Qu. How shall Christ deliuer vp his Kingdome vnto his Father, and be subiect vnto him?

An. As he is Man, Mediatour, Head of his Church; being perfected with his fellow heires, deliuer his kingdome to God his Father: and so as hee is man subiect, to God the Father, with whome as hee is God, hee is equall, and with the Holy Ghost in the Godhead.

Qu. How shall God be All in All vnto the Saints?

An. By their being perfectly filled with his glory and felicity, God & his glory shall be all in all; To which glory the L O R D in his appointed time bring vs for his Sonnes sake: to whom be all honour; and glory, both now and for euermore, Amen. Concerning God, being All in All.

F I N I S.